Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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**Taking It Easy at
Morgan Memorial Fresh Air Camp,
South Athol, Mass.**

July 30, 1952

FROM COVER TO COVER

Charles Burgess Ketcham, president of Mount Union College in Alliance, Ohio, spoke on THE OLD ORDER CHANGETH in the baccalaureate address given on June 8th ..... Page 3

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The fifth in a series of six articles on the Revised Standard Version of the Holy Bible, FOR USE IN HOMES, is by Frances Dunlap Heron, staff member of the International Council on Religious Education in Chicago ..... Page 10

READERS WRITE

Favors Rural Ministry

I fully concur in Brother Azariah Reimer's appreciation of the Rev. Margaret Henricksen. (ZIONS HERALD, July 9th, page 2.) I am acquainted with her, and have only admiration for her worth and work.

Like Brother Reimer, after a long and varied ministry, I have come to certain convictions, and one of them is this: If I were to start all over again, I would fit myself for the rural ministry, and settle down in some well chosen field to remain indefinitely. One condition that I would require would be that all the denominations in that territory unite in some sort of federation.

I would not give up my relation to the Methodist ministry, but I would emphasize the essential unity of all that bear the name of Christian in that territory. The consciousness of being the sole person in that section, village or villages, would add dignity and solemnity to the position. How carefully such a pastor would choose his sermons and prepare himself, when he realized that he alone was furnishing the only ideas and ideals that those in his territory, especially the youth, would ever get!

Having been in and around Boston much of my life, I am of the opinion that there is much less difference in the level of culture between the large old down-town church, and those in the northern half of New England, than is commonly assumed. One of the troubles of Boston is that much of its culture and wealth have moved out into the suburban cities and towns.

Our Presbyterian friends here in Maine are giving us a lesson. In the neighboring townships of Starks and Industry, after a careful preparation, they have called a highly educated young man, guaranteed him a living wage, ordained him and settled him for a long period. A long-range program has been prepared. Several helpful newcomers are taking hold.

It is better to make a lasting dent in one place, than half a dozen scratches soon to be effaced and forgotten. Moreover, the great activity of the Nazarenes in New England must have impressed us. They have learned much from Methodism. If Methodism is humble enough, it might learn something of value from them.

Ralph F. Lowe
Madison, Maine

Keep The Name

All my long life, I have read ZIONS HERALD. I hope you keep the grand old name.

Emilie F. Thorpe,
Malden, Mass.

On Transferring Members

As the minister of a Methodist church handling many letters of transfer and letters of notification in the course of a year, I would like to mention a matter of ministerial and inter-parish courtesy that appears to me to be sadly neglected. There are times when a minister handling correspondence about church membership ought to enclose return postage. The basic principle governing the matter should be that the minister requesting action or a favor of another minister ought to enclose the postage to enable the other man to meet his request. If this principle is not followed, some churches will be paying postage bills for other churches. May I suggest a code?

A. *Letters of Notification*

1. If you wish a response from the pastor addressed, send return postage.

2. If the letter goes to a district superintendent and you wish to know what disposition he makes of it, send return postage. Also send postage which he may pass on to the pastor ultimately receiving the lett The superintendent will pay his own po age to the other pastor, for the forwardi is his Disciplinary duty.

B. *Letters of Transfer*

1. If you request a transfer of anoth pastor, send him return postage.

2. If you request a letter of acknowledg ment of completion of transfer, send retu postage.

To conclude a transfer beginning with letter of notification involves a cost twelve cents for postage. To effect a tra fer into your church beginning with a quest for transfer costs nine cents. If o pastor takes the courtesies seriously and t other does not, the entire cost is carried the church with the conscientious past It may be a small matter, but 't ain't fair

"Weary in Welldoing"
(Name on File)
Boston, Mas

High Grade

The June 25th number of ZIONS HER ALD is one of the best in its history or, least, in the last thirty years that I hav been reading it. The articles by David Li ienthal and President Case are super, an your securing them for printing was a re scoop.

I hope you will be so fortunate in secu ing many more articles of such high grad value. More power to you.

(Rev.) Guy H. Wayne
West Somerville, Mas

We Frightened Him

You had me frightened. I was sure I ha paid my subscription, but when I read you letter, I reached for my check book to sen my check. Then I said, "they may be mis taken."

I'm sure I wouldn't miss ZIONS HER ALD — I consider it the best paper of al the many religious journals that come t my desk.

Charles Odell Thibodeau
Denver, Colorad

True Faith

Your news story on page 12 of the Jul 9th issue of ZIONS HERALD, relating Father Feeney, states that, "non-Catholic unconvinced of the truth and authority o the Catholic Church, but who live goo lives, can be saved."

I am of the impression that the Baltimor catechism restricts such salvation to thos who have not had the opportunity to know the "true faith," rather than those who a "unconvinced." Am I correct?

Rollin Fairbanks
Cambridge, Mas

The Old Order Changeth

CHARLES BURGESS KETCHAM

AST SUMMER A group of church leaders, British and American, were talking together in London it co-operative effort in the educational field. In the se of this conference, disparaging remarks were made ne of those present regarding the quality of instruc- in the theological field in one of the great schools er consideration. A graduate of that university, ad- ing that the criticism was justified at the present time, told a different future, declaring, "Most of the phil- hical and theological faculty of the university are e to the age of retirement. Their successors will make ifferent school of it." Quick as a flash Dr. W. E. gster, one of the world's greatest preachers, comment- "Ah! While there's death there's hope!"

he epigram was so pointed, so unexpected, so pro- nd and so universal in its application that I could not it out of my mind. I found in it a whole philosophy istory in a few words. It is the pattern of revolution. s the world's hope of a fairer day and a better order life for all mankind. It is youth's charter of freedom. s God's opportunity to bring to birth the new heavens l the new earth He has promised, wherein dwelleth hteousness.

While there's death, there's hope!" From the simple, logical point of view it is incontestable. If life were as short as it is and death were not so certain, there uld be no hope at all for the children and the young ple who are arising to seek their place in the sun. en the lengthening of the average life by a few years, ich has been achieved by medicine and hygiene in our e, has brought problems difficult to solve.

ITH A LENGTHENING of the average span of human life paralleling the accelerated birth-rate the war years, the problem of housing has become tical throughout the nation. Because of the increased st of housing today, young people who must have a ce to live, and who are building, are planning very all homes. There is no room in such cottages or apart- ents for parents or for grandparents or for other elderly ople who have lived beyond the period of normal par- ipation in the business or professional world.

The old age benefits under the social security program ve helped somewhat with the problem but they are inadequate for the individuals dependent upon them they are burdensome for the community as a whole to vide. Each year the burden grows heavier, for the mber of those living beyond age sixty-five is increas- steadily and will continue to increase for some time come.

The longer life has greatly increased the health problem the community and added a further burden that must carried by the younger and more active members of population. Twenty-five per cent of all patients in r state hospitals in Ohio today are people over sixty- e years of age. The increase in the average length of human life within the past half century has conferred great benefits upon both individuals and society in some instances, but in others it has multiplied problems and increased woe in equal measure.

Another problem, which has come with the lengthening of the average span of life, has been the concentration of wealth and political power in the hands of men and women beyond middle life. Young people are longer in coming to positions of influence and executive responsibility than was formerly the case, and their inheritance of wealth and economic power comes later. This not only cuts short the period of their greatest contribution to the society of which they are a part, but it also slows progress by keeping the power to make final decisions in the hands of older and more conservative people.

AN INCREASING SHARE of the accumulated wealth of the nation is in the hands of elderly women who, because they are not able to handle the involved problems of their estates wisely and safely, put them in the keeping of the great banks and trust companies of the nation. Thus is engendered a still greater and more impersonal concentration of economic power, which keeps the young in bondage and limits the opportunities that are open to them. Yes, it is in a very real and elemental sense only because death operates surely, if slowly, throughout the whole population that there is hope for the young at all.

Tennyson puts the same philosophy in more beautiful, but less pungent words, when he has the dying King Arthur say to Sir Bedivere:

"The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

Stated thus, the thesis is not hard to maintain. It is when we come to state it in more personal terms, that we rebel; and, when it touches our leaders and teachers, that we doubt its wisdom and its efficacy.

A FEW MONTHS AGO, as the quadrennial session of the General Conference of The Methodist Church was drawing to its close in San Francisco, the presiding officer of our judicial council advanced to the front of the platform and asked, as a matter of special privilege, that he might present for their farewell appearance two members of the court who were about to retire, by reason of age. With slow and hesitating steps the two men walked to the front of the platform, to be greeted by the presiding bishop and the assembled delegates.

My heart was heavy as I watched this short and simple ceremony, which closed the long careers of these two men in the church. They were my friends. I did not want to see them retire. They were elder statesmen whom I had admired for many years. The church certainly would miss their skilled leadership. I said to myself, "I wonder if it is wise to have an arbitrary age of retirement. Surely

the calendar cannot be that important." But, even as I said it, I knew in my heart that this was the most expedient way. Any institution which fails to renew its youth continually, and which clings to its aging leaders too long, will find itself unable to meet the challenge of new conditions, when they arise, or to lay its hands on new leaders when they are needed most.

And then, as these two men stood receiving the well merited applause of that great assembly, I realized that eight years hence, in a similar conference, in a place as yet unknown, some younger officer would lead me to the front of the platform and say to the Conference, "His work is finished! Give him a hand!" and I would withdraw from the stage to the shadows in the wings to watch a younger generation take up the problems I had not finished and carry out a program I would have no part in fashioning. When that day comes, I hope I shall be able to accept it gracefully. It will be of no avail to rebel. It is written in the very constitution of the physical world that it must be so. It is possible for one good custom to corrupt the world. Of this, as of all other judgements of the eternal and all-wise God, we must learn to say that it is true and righteous altogether.

Of cultures and of civilizations, too, it must be said that there is no abiding order. Life refuses to stand still. In the history of peoples it is easy to discern how one good custom, kept too long or enforced too rigidly, can corrupt the world. Regimes, which refuse to change with changing conditions, invite revolution. They cease to answer, for the peoples who live under them, the most pressing and the most fundamental problems of daily living. Therefore, they lose the people's loyalty and become vulnerable to attack both from within and from without. The days of such a nation are numbered, even though the appearance of power and stability may be continued for a time by means of military force. When progress stops, revolution begins; and eventually the death of the old order clears the way for the birth of a new social pattern, which can better meet the needs of the on-coming generations.

At the heart of every new culture, which rises on the ruins of an old one, there is a determining philosophy and there is a corresponding scale of values. Around these, the new culture is organized, and they give it meaning. That philosophy never just happens; it is never an arbitrary creation. It is always related in a very direct way to the prevailing background of need and to the historic situation which gave the new order birth.

When a new political or social pattern is successful in bringing order out of anarchy, or in developing new social values, the result is not equilibrium or stability, for success creates new problems which in their turn must be recognized and solved. The only balance and stabil-

"But the greatest thing Gerald Heard did for me, a thing for which I shall ever be grateful, was to illumine for me the relationship between consciousness and prayer and set me out on an exploration of that relationship."

* * * *

"An Autobiography of Prayer,"
Albert E. Day,
Harper and Brothers, New York

ity a civilization or a social order can achieve is a bala in motion, like a man walking, never a static bala like a man standing still.

Seen in the larger perspective, our national history an illustration of this dynamic process. Because of unique character of our beginnings the outlines of t normal process of change and renewal have been obscu and misunderstood. Even today, we go back to the D laration of Independence and to the Constitution to fi the clearest statement of the nature of our American de ocracy. They gave to it both its form and its spirit. explain them we have to look at the whole background the American experiment and at the people who ga that program leadership and direction, for this expe ment could not have been possible at any other time a place in modern history.

The people who came early to these shores, and wh determined the character of colonial life and coloni political institutions, were of several kinds, each one which made a definite contribution to the democrat idealism of this new nation. The were, first of all, the religious grou which came here to escape persec tion and to find freedom for the own particular forms of religio organization and belief. In additio to their religious zeal and their hig standard of public and private mo ality, they brought with them sturdy spirit of independence bor of their conviction that each one o them possessed infinite worth be cause of a personal and creative re lationship with the living God Their belief that they were instru ments in the hands of God for th fashioning of a new freedom and new political organization als played its part. The number o these people was not large in th aggregate, but they had an influence on our social in stitutions and on our political order that was out of a proportion to the size of the group.

There were a few families with means who took u holdings in the new world as an investment. Som younger sons from titled families sought here an oppor tunity and a future which would be denied them at home There were many more adventurers of humble birth who came with nothing but capable hands and a bol spirit to find a new life and a fuller opportunity in nation which was still in the making. Some were deb tors. Some were social outcasts because they had priso records. Some were refugees from family pressure o community persecution. All alike longed for freedom opportunity and a fresh start.

But this great, new unspoiled continent offered eve more than opportunity. It gave the pioneers fertile field to work with and spreading forests. In its hills wer minerals for the taking. Climate of many kinds, wate power, fish and game in abundance — every natural re

:e and advantage was here. Consequently hard work courageous pioneering were rewarded with unbe- ble success; and wealth and power grew rapidly.

'en with all of these advantages and a hard-working, ıg population, success would not have been possible ıe scale which was enjoyed, if these pioneers had not behind them a civilization which provided educated ers, capital and advanced techniques such as can be d only in a well-developed order of society. They also fortunate in being separated from that civiliza- by a vast stretch of ocean which made close super- n and constant control by the mother countries im- ible. The colonies enjoyed the benefits of civiliza- without the control which normally would have d initiative and experimentation, and would have all developments within the limits of old, accepted erns.

NOTHER ESSENTIAL element of this heritage from the past was the democracy, which had been ked out in blood and sweat and tears in England, ng the struggles between Parliament and the crown. s too was a necessary condition for the free and rapid elopment of democratic institutions in America.

ut of these beginnings a mighty nation arose. The ıulus of freedom and opportunity resulted in a ma- ıl development unparalleled in the history of the ld. The political and social achievements were ally dramatic and arresting. The success of unfet- d individualism, and the efficiency of democratic in- ıtions here, made the American pattern the desire of ıy peoples.

'his was one of the few occasions in the long history civilizations when a new, advanced, creative order of ety could be set up without the necessity of tearing vn an older, established order. In this case world olution followed the success of the American experi- ıt instead of preceding it. It was a unique oppor- ity, both for God and for man, in the evolutionary elopment of free institutions. There is now no pos- lity that such an experiment can be repeated. That he reason it is so important today to conserve the val- embodied in this unique and inspired experiment. ere can be no second chance, if we fail in this test.

'NFORTUNATELY WE ARE in danger of failing. It was only natural that our fathers, who found the it and the methods of early America spectacularly cessful in building an inspired civilization, would ık of their formula as a proved and permanent one. d it is not too surprising that we, who inherited this endid civilization from them, should have accepted ır hope and their expectation uncritically. But ex- ience has cruelly betrayed our over-sanguine hopes.

'his magic formula did solve problems, but the suc- es it achieved created new problems which demanded v types of solutions, until today we stand at the very ter of a revolutionary era in which both the philosophy the mechanics of this magic formula are being ques- ıed. The size of our population, the amount of our wealth, the complexity of our institutions and the magnitude of the competing forces which dominate our national life have narrowed the field of individual opportunity and have demanded an emphasis on social institutions, community responsibility and interdependence.

Under these circumstances, it was inevitable that change should come in the social pattern; but the pendulum has swung too far. In response to these pressures, a philosophy has arisen which denies the very existence of the individual rights and values our fathers affirmed, and which pictures our American experiment to the world as a cruel and heartless culture, bent upon imperialistic war and ripe for judgment. By those who accept this new philosophy, our noblest ambitions are called shams and delusions. Our dreams are derided as the self-deceit of a hypocritical people. In their eyes our idealism is suspect. And even our sacrifices for noble ends are rejected as tainted with self-interest and ulterior design.

Our fathers' over-optimistic appraisal of human nature has been attacked with equal vigor. Not only is the current value of a man being denied, but even the very possibility of achieving worth is being called in question, unless a man acquires meaning by becoming part of some large, significant whole such as a brotherhood of the proletariat, a third Reich, or a communist state.

For a time, this philosophy fascinated and influenced the idealists and the intellectuals of our social order, as well as the unfortunates, who were smarting under its injustices and its defects. These idealists thought they saw in it the dawn of a new day that would bring peace and plenty to all mankind. But the inexorable process of outgrowing solutions as fast as they are achieved in turn faced them with new problems which disappointed their eager hopes and made a mockery of their search for security.

THEY ARE BEGINNING now to see some of the values our fathers found in the American dream; they are not so sure as they were before that social planning can produce satisfactory human relations and political utopia. Yesterday many in the younger generation followed them, hailing them as prophets and believing that their leadership would remake the world. Today the voices of these one-time prophets are relatively unheeded in the confusion of this period of transition, for the youth of our nation are searching for a new program of social control, which will give the individual his rightful place and value in a society which will protect the weak from the strong and keep the great collective forces of the modern world in balance.

So the pendulum swings, and so each new glorious achievement which overcomes some ancient wrong must itself be overcome in turn if progress is to continue and mankind is to achieve its final destiny. We cannot avoid change or stabilize our social order at any particular point in this dynamic process, and we should not wish to do so. The unique and fundamental principles of our American democracy should be defended and perpetuated at all cost. Because changed conditions demand more collec-

(Continued on Page 20)

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Not For One Section

The civil rights plank of the Democratic Party's platform is good. Despite the watering down it took in order to keep the Southerners from bolting the convention, this appraisal of the obligation of our nation to guarantee equal opportunity to all people everywhere for fair employment, equal opportunities for education, and housing, will stand as an excellent goal. It is a far better statement than that adopted by the Republican Convention.

At the same time, while we admire the courage of the Democrats in this civil rights matter, let us remember that they had much stronger civil rights planks in their 1944 platforms, and that they did not implement either of those statements in terms of effective legislation. The sincerity of the party in all of this remains to be demonstrated.

Candidate Stevenson's divorce has been a serious point of concern in all that went on at Chicago. His rumored "engagement" to the daughter of Harry Emerson Fosdick was the first flair; but that engagement has been denied. Now a pending engagement with the daughter of a prominent Roman Catholic is a newspaper row subject of speculation. This will probably also be denied. Our *Boston Herald's* W. E. Mullens reported last week that Governor Stevenson had a brief spell of weeping at one private gathering in Chicago recently, and then speculated Brother Mullens — it "may have been the result of enormous pressure to which he had been exposed. Certainly no candidate of the "hard to get" sch has been more thoroughly examined by friends foes — and if Governor Stevenson wept, we th that he was thoroughly justified in that emotio release.

The health of the Democratic Convention star however, in that it pointed out to all of us that our world has become smaller and must of neces become more and more united, so our nation m outgrow its regionalism. Prejudice and sectionali are diseases which our nation cannot afford, and we are to become a moral force in a divided wor we cannot indulge in the hypocrisy of division home.

The Pope And The State

Last week Pope Pius XII issued a needed p nouncement on the role of the state in the matter distribution. He cited the errors of the wide g between wealth and misery, and urged an increa in production and a more just distribution of the i come produced by the co-operative efforts of lab and management. He warned specifically agai the kind of state intervention that becomes "an c pressive, omnipotent weighing down on the legi mate autonomy of private initiative." He said th the state should be a co-ordinator of distribution a protection against "free play of blind econom forces."

The Pope's concluding prayer could well be us by all people: "May God help the rich to avoid t cliffs of wealth, and save the masses from inhuma trials and misery." We believe that this is a tho oughly Christian approach to the economic strugg of man. The "cliffs of wealth" are as fraught wi the dangers of spiritual death as are the "inhuma trials and misery." The man who gains the who world loses his soul; the man who is trampled und the theory of the survival of the fittest loses his sou

Moreover, we like the Pope's description of t state. It must never become "oppressive" or "omn potent," because as Christians, we believe that t state was made by and for man, and not man for t state. We would carry this same principle fartho perhaps, than the Pope, in that we think that al means that no institution, be it political, secular, ecclesiastical, must ever be in a position to "weig down on the legitimate autonomy of private initi tive." We would also add "or to weigh down c private opinion, freedom of worship, or freedom

ciation." As economic pressures must be separ- from the authority of the state, so must religion eparated from the authority of the State. As the e has said that the state must be a co-ordinator in field of economic forces, we would also add that state must be a co-ordinator of religious forces. o-ordinator does not pit one force against another, rather, sees to it that all have equal opportunity nake their positive contributions, and at the same gives protection to any whose freedom is ever atened.

Disagrees With Bishop Lord

ditor's note. The following editorial, written by M. E. Lazenby, editor of the *Alabama Christian vocate,* expresses the fundamental problem in the nination of racism. Dr. Lazenby expresses an idea is utterly abhorrent to us, but we reprint it on editorial page because we believe that our readers ht to see how the segregators think.

ONE BISHOP'S OPINION

he Christian Advocate (Chicago) says that Bish- J. W. Lord, a Methodist bishop of Boston, in ressing the Massachusetts Council of Churches "that white churches should consider appoint- Negro pastors when vacancies occur. He said if just one church would appoint a Negro clergy- n to be its pastor, 'the color line would be for- ten in a month.'" If the bishop is a provincialist, speaks for Massachusetts or New England only, have no comment to make.

He seems to forget that our Methodism extends r the entire United States, and that there are many ions where this would not be for the best interests the Kingdom of God, to say nothing of its in- ious effects upon Methodism. As long as men tinue to make such unwise suggestions as that gedly made by Bishop Lord, just so long will the tionship between the races continue strained. In South the relationship between the two races is oming increasingly amicable, but such remarks a bishop make for regrettable set-backs.

The Yankee Methodist

ar Golden Dome:

Ronald Spivey, minister of Wesley's Chapel, City ad, London, says that he enjoyed his recent visit to se parts. But the most amazing thing he said — I quote — "There is one misunderstanding we uld like to dispel in the interests of international ce and friendship. Many Britons think that nericans neither drink tea nor know how to make it! We have proved that many do." Now wasn't that nice of Brother Spivey? You and I have heard a number of our brother-Americans return from their trips abroad and with a sickening British accent say that the British alone know how to make tea — but Spivey has undone them once and for all — there are "many" Americans who know how to make tea! (I hope some American will soon visit England and find someone there who can make a good cup of coffee, though.). . .Speaking of good things, we have been getting copies of a fascinating little periodical called "Folks." It is turned out by Mrs. C. R. F. Smith of Westfield, Mass., and is prepared as a "help-mate" for newspaper people. Mrs. Smith has taken care of our Hoover Rupert's weekly misplaced "only" in this interesting bit, "Only Mrs. Jones raises roses," means that no other person raises roses. "Mrs. Jones raises only roses," means that Mrs. Jones raises nothing but roses. "Mrs. Jones only raises roses," *could* mean either of the above. Now Hoover Rupert, despite all of the letters protesting his misplaced "only," insists that if we can drop the apostrophe from ZIONS, he may use the same editorial license and misplace his "only." Mrs. Jones may persuade Hoover on the subject—but she is so busy raising roses and making us allergics-anonymous sneeze that she may not take time to straighten things out on "You're Only Young Once."...By the way, speaking of misplaced words, did you hear our local governor make the keynote speech at the Democratic Convention in Chicago? We thought that the speeches of the Republican Senator from Illinois — what's-his-name — were the classics of something or other until we watched and heard our Massachusetts brother choke himself all to pieces last week. That *New York Times* said of it, "Governor Dever's address, some 4,500 words long, contained little of a surprising nature, although it afforded abundant opportunity for the delegates to interrupt it with applause." We missed the old chap who two weeks ago at the Republican convention, waved two handkerchieves in point-counter-point, clockwise and counter-clockwise motions. He was one of the best things at the Republican Convention! We tried it, and to juggle a straw hat and wave two handkerchieves and keep a straight face all at the same time was a bit beyond us. But then you're not a Republican, so you probably aren't as concerned as I am about this. Of course your committee hearings at the Democratic thing were good — those chaps from Mississippi were wonderful. . .esb

How Can We Be Loyal To Human Values?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR AUGUST 17.

Scripture: First Samuel 15: 17-22; 18:6-9; 31:3-4.

Primitive Savagery

If you want to read something reeking with blood and savage fury, lift this out of Samuel's charge to Saul, when he went out to slay Amalek. "Now go and smite Amalek, and utterly destroy all they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." With a fine touch of revenge, Samuel made it plain that it was an eye for an eye and infant for infant, ox for ox. He was ordering this slaughter in these words he credited to the Lord: "I remember that which Amalek did for Israel."

Saul carried out his gory mission, and in his spirit of revenge he smote the Amalekites. But in one show of mercy he spared the Kenites, "For," said he, "ye shewed kindness to all the children of Israel when they came up out of Israel." Score this for Saul on the side of human values. But against the enemies of Israel, Saul fought with savage and relentless fury. "He took Agag alive, and utterly destroyed all the people with the edge of the sword."

Why did Saul spare Agag? It was not to save a leader's life, we may be sure. There was a catch in this, and here it is. Along with Agag, Saul and the people kept "the best of the sheep, and of the oxen, and of the fatlings and all that was good, and would not utterly destroy them." This was an act of disobedience against Samuel, and the orders of God as Samuel relayed them to Saul.

To make the case worse for himself, when Samuel caught Saul and the Israelites with Agag and the loot which they had held out as a bonus, Saul lied to Samuel and tried to fasten the guilt on the people, for said he, "Yes, I have obeyed the voice of the Lord, and have gone the way the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil . . . to sacrifice unto the Lord thy God in Gilgal." To this, Samuel replied, "Behold: to obey is better than to sacrifice." Human values received little consideration in that early day.

To finish this bloody story, we have to dispose of Saul by a very shabby process. The Philistines defeated Saul, and followed him to his end. When the archers hit him, Saul begged his armor-bearer to kill him, and when this scared servant refused, "Saul took a sword and fell upon it." This was a final gesture of utter scorn for the human values left in his own person.

What This Story Means To Us

From this sordid and bloody account of primitive savagery, we may wring a few human values. It takes some wringing, for it is gruesome from start to finish. We may credit to the level of human values at an early stage in human progress, and there is some justice in this process. Surely, we are not going to judge people of t thousand years ago by the highest standards we kn They were not playing marbles or ping-pong or excha ing diplomatic notes. They were engaged in a hot of survival, and the children of Israel had worked a formula by which Christian nations have survi through many centuries. It is very simple and effec up to a point. It is kill or be killed. Spare the frie if they befriended you, filch a bit of loot now and th and lie about to escape world opinion or the wrath some Samuel bent upon utter annihilation of enem In the short run, it seems to be the only way to oper and we do not take many long runs in the process dealing with enemies.

We hate to think of how this formula works today. seems so utterly brutal and expensive and ineffective the long run that we dodge any thought about it if can help ourselves. We do not like to bring up the su ject of bomb-dropping, and the air raids which are n going on in Korea. We know what it is for, and t end is worthy. It is an effort to stop an aggressor fr destroying Koreans and wrecking a formula for wo law and order. This we know and believe and pay f by exorbitant taxes, which in turn keep up wages a the cost of living and other things, which we know abo all too well.

Meanwhile we arm ourselves to the teeth and cover o selves with air defenses and offenses until a bird flies his own peril. The daily casualty lists grow and we port carefully those of the enemies who assail us.

Saul's Suicide

Now and then, some prophet shouts that the world bent on suicide. There is a warning in the words, "A Saul took a sword, and fell upon it." One thing is su at the present time, and an increasing number of go people and others are thinking that a world war wi its all out destruction would mean the end of the huma race. Of this, there may be room for doubts. Wh would be left in the world of human values and ev human life would be pitifully small. We have been tr ing to effect a truce in Korea for months on end, but t end does not seem to be in view. Surely, some solutio can be found to the present world situation before natio after nation falls on its sword, rather than submit to dea at the hands of an enemy.

Let us take a fresh look at the prospect for pea What hinders our progress toward the peace millio have died to attain for us, and for which we all yearn Of course, we know it takes two to make peace, but can wage it as surely as we can wage war. Somewhe we can find the pathway to peace in the reeking, blood savage jungle of international relationships.

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A Working Plan For Life

BISHOP HERBERT WELCH

E ARE LIVING in an age greatly troubled by questionings and despair concerning life itself. Is vorth living? What is the meaning and end of it Among the old and weary, and even among the g, who should be facing the future with zest and , the note of futility has been sounding. Many d appear to sympathize with Mr. H. L. Mencken, when confronted with the query, "What keeps you g?" had no better answer than to say that the drama fe being played out before his eyes was interesting somewhat amusing; but, he asks, "Has it any plot?" adds, "I keep on working for the same reason that a keeps on laying eggs!"

hould like to put alongside all the prophets of gloom doom, the stout assertion of one of the greatest Christ- of the early days, a man who discovered that life ıt be glorious and who made his mark upon the uries. Paul, the little giant of the schools and of the ways, summed up his philosophy of a life lived under ıordinary difficulties yet lived fully and triumphantly, ıe words of Romans, chapter 8, verse 28: "All things k together for good to them that love God, even to n that are called according to his purpose." Here I two or three clear implications which, like head- ts, cast some brightness on the way.

Life has a meaning. It is not governed by blind ıce, not "a tale told by an idiot, full of sound and , signifying nothing." It is not controlled by some fate, leaving man a helpless log drifting into the ds or on to a final cataract. It is not a mere animal tence whose motto might naturally be, "Eat, drink be merry, for tomorrow we die." There is more to ıan that.

he beasts may have memory and even display fear anger and courage, but they have no creative imagin- n, no guiding conscience, nor soaring aspiration. n has freedom of choice and moral responsibility. n, like his maker, is himself a creator. This lends dig- to life. As Charles A. Beard phrased it: "The world ıot a mere bog in which men and women trample one ther in the mire, and die. Something magnificent is ing place amid the cruelties and the tragedies." In er words, there is a plot to the play — there is not rely a terminus, but a goal, a purpose, a meaning. In midst of what sometimes may seem, in the words of lliam James, like "one big, blooming, buzzing con- ion" there is a hidden order. Through the ages one reasing purpose runs.

I. *Such a purpose implies a thinker,* and the thinker not far to seek. Life has a meaning because *God has lan.* This is not strange. If there is a creator of ben- lent intention, we certainly would not abandon his ation when it is still a piece of unfinished business. e very crudities and imperfections of the world and of man life more than suggest that creation is not yet complete. The creator is a continuing worker. "My Father worketh hitherto," said Jesus.

The presence and the power of the divine are shown by the upward trend in all creation. This movement is visible in the world of nature around us. It has climbed through the eons from the lower to the higher; from the simple to the complex; from protoplasm up to man.

In human history the unresting and unhasting struggle onward and upward is recorded on pages stained with blood, but the story has moved on. With all the failures, the mistakes and the crimes of men, in the long run the universe has proved that it is on the side of truth and righteousness. Through ancient and dire agonies, as fierce as any of the present day, the race as a whole has been pressing toward that "one far-off divine event," as Tennyson would tell us. And Lowell joins the silver chorus of the poets of insight (who sometimes seem to me to arrive at truth more directly and vitally than the theologians):

> "Truth forever on the scaffold,
> Wrong forever on the throne;
> But that scaffold sways the future
> And behind the dim unknown
> Standeth God within the shadows,
> Keeping watch above His own."

An old saint once said, "I read the newspapers to see how my heavenly Father is governing the world." And in spite of red ink and blatant headlines, he was right! Every achievement of science or art or literature or labor, every reform in social practice, bears witness to the presence and the operation of the spirit of that God who loves beauty and truth as well as goodness. All crusades for freedom and justice and peace, however crude or bungling, may be fitted into the plan of one who will be satisfied with nothing less than the perfect man in a perfect society.

We need a sense of destiny, we individuals and we nations. The old Jews became mighty because they had it; their mistake was in supposing that Israel was the *only* chosen people. Germany was right in believing that she had a mission to Europe; she crashed because she supposed the mission was to rule rather than to serve. Japan was right in asserting that her sons were the children of the gods, but she forgot that all humanity alike could claim divine fatherhood.

Our own dear country can have wisdom and strength equal to the world leadership which has been thrust upon her, if only she will remember that every land has just as truly a role to play in God's long purpose for the race of men. Hitler's blunders and Dunkerque's glory, even Korea's agony and heroism, all reveal a plan. "There is a power not ourselves which makes for righteosness." "The Lord of hosts is with us."

All around us are evidences of divine guidance toward the heights. A sense of social responsibility, such as the

world has never known before, is pointing towards the integration of humanity as the goal of history. It is almost as though men had heard God shouting from the skies, "Get together!" and in industry, in politics, in religion, men are drawing toward unity of spirit and cooperation in action.

A human society as variegated as the flowers of the field or the stars of the sky will some day illustrate what we mean by unity in diversity. In the deepest hours of discouragement, man may cling to the faith that this is a universe of law and not a chaos. The ship is not without a pilot. "Upon the helm there is a hand other than mine." God has a plan.

III. *But does this plan reach down to the individual?* The answer is found in your fundamental facts:

1. This is God's World.

2. He knows it in all its details. As Jesus put it, "Your Heavenly Father knoweth that you have need . . . the very hairs of your head are all numbered."

3. God not only knows, but cares. Jesus spoke in varied figures. "If God so clothe the grass of the field, how much more you . . . . you are of more value than many sparrows . . . how much more value is man than sheep?"

He went on to picture man in relation to God as like a mere sheep, not like a coin (however precious metal and striking its image), but as a son, prodigal Pharisee, but still a son. And there stands the cross prove it! "How shall he not with him also freely give all things?"

The care and guidance which have been evidenced history and in experience are continuous and unfailin "There's a divinity that shapes our ends, rough-hew th how we will." God is forever sending out his light a his truth, sometimes in broadcasts for all who are in tu sometimes in person-to-person calls. How frequen under that heavenly guidance have lives been redirecte "coming about," as Robert Louis Stevenson said it, "li a well-handled ship."

The very disappointments and frustrations, the u answered prayers, the seeming disasters — how oft they are found to be blessings in disguise! "All thin work together for good to them that love God, to the that are called according to his purpose." In that hig calling of God in Christ Jesus, the last and the least an the lowest of the sons of men are summoned to take the place and play their part.

For Use In Homes

FRANCES DUNLAP HERON

BRING THE BOOK — No matter how extensive a library an American family might have had at the turn of the century, that bedtime order from father, settling in his hickory rocker, meant but one thing: "Bring the King James Version of the Bible."

From the round walnut table or from the top of the folding bed, Janie or Jimmie fetched the Scriptures, often tattered from long and daily use. Schoolbooks, magazines and sewing all were laid aside while father "read a chapter," ordinarily in chronological sequence. Then the whole family knelt at their chairs, to be led in prayer by the head of the house. The fact that an overnight visitor might not share the religious convictions of the host did not alter the routine.

This regular custom did much to knit family bonds, bring God into the home circle and hold up the Bible as the core of Christian living. The lapse of family worship in recent years is a cause for concern to any Christian leader. But an honest evaluation of the old-time method would reveal some weaknesses.

It is doubtful if hearing Father read from the Old Testament one of the "begat" chapters or the measurements of Moses' tabernacle fostered in Janie or Jimmie any interest in reading the Bible for themselves. The Elizabethan language of the King James Version — "would fain," "an hungred," "aforetime," "lest haply," "set at naught," and "whence camest thou?" — intoned in Father's special scriptural voice, seemed to put God's word strictly in the adult classification.

In truth, there was much of it that father himself did not try to understand. As for mother, there were times when she had to be nudged to kneel for prayer. Th children, having no personal part in the family devotion grew up into a world of speed and struggle that left sma opportunity for meditation. They failed to institute th family altar in their own homes. They turned religiou education over to the church.

The last decade, however, has seen a reawakening o parents to the values of religious undergirding in th home itself. Today they are asking for helps for famil worship and for their own understanding of the Bibl The church, finding that it could not do the job alone, i preparing church school lesson materials that includ reading books and assignments for pupils and parent to work on together at home.

IT SEEMS PROVIDENTIAL therefore, that at thi moment of heightened interest, the "Revised Stand ard Version of the Holy Bible" should make its appear ance. Into the lives of Americans on September 30th wil come this completed version of both Old and New Testa ments, in English clear and meaningful and vibrant. Th revision, authorized by forty Protestant denomination is the result of fifteen years' intensive effort by thirty-tw of the nation's eminent Bible scholars, headed by Dea Luther A. Weigle of Yale University Divinity School.

Their commission was to produce a revision designe for use in public and private worship. The backing o denominational boards of Christian education assures it use in church school publications, in seminaries, in th pulpit. But members of the Standard Bible Committe realize that the final test of the success of their task rest

the rank and file of church members — families in homes. Only as the Revised Standard Version be-s the people's Bible will it have fulfilled its purpose.

HE OLD TESTAMENT grew out of the common people's experiences with God. Jesus gave his mess-most often, not in a synagogue, but in the market e, along the road, on the hillside, wherever he found yday men and women and children needing him.

he goal of the current revision committee has been to erve for modern readers that message of Jesus and record of Old Testament faith in word and thought early like the original as exhaustive research makes ible. With the unprecedented resources of ancient uscripts and archeological findings, the scholars have able to correct errors that crept into the text through uries of copying and translating.

hey have eliminated the archaic words and word ngs that are so confusing to twentieth century read-particularly children. More important, they have re-ed with modern equivalents the more than three hun-d words in the King James Version that have changed ning since 1611, and therefore, no longer convey the ect idea.

or example, the word "let" in the seventeenth century nt the same as "hinder" does today. Hence the read-of the King James Version is misled by Pharaoh's ry question to Moses and Aaron (Exod. 5:4), "Where do ye let the people from their works?" The Revised ndard Version makes it entirely clear: "Why do you the people away from their work?"

DVANCE ORDERS INDICATE that the record-breaking edition of nearly one million copies of the ised Standard Version soon will be in circulation. less a "best seller" is also "best read," however, it be-es only a library table piece.

rom the literary standpoint, the first recommendation the new volume will be its physical appearance. Only and a half inches thick, printed in easy-to-read type, nd in maroon cover stamped in gold leaf, it will invite dling and reading. The mystery and somberness so en associated with the Bible in the past, may now be laced by an attitude that here is a book of and for life.

Since almost all major Protestant denominations will basing their church school lesson materials on refer-es from the Revised Standard Version, parents who fill their role of supplementing the Sunday morning sion with home assignments, will need the same ver-n in their library.

Along with home study of the Bible goes family wor-p. Many of the church school materials, as well as the rch family magazines, contain topics and outlines for e devotions. Often, too, these are geared to the Sun-morning study. If the home-church task of religious cation is to succeed, therefore, both must use the same ic tool.

Whether it is in an adult's own private worship or in -loud reading by different members of the family, the ised Standard Version will prove its effectiveness.

Those who fear that the classic majesty of the King James Version is an irreplaceable loss will find a new kind of beauty — the beauty of simplicity, terseness, and smooth-flowing understanding. The revisers retained as much as possible of King James, especially in Old Testament poetry.

It is the prayer of the committee that readers will approach the Revised Standard Version positively, viewing it against the background of today's knowledge and needs. Throughout its pages the open-minded reader can find examples of simpler or clearer or more accurate translation such as these:

Paul's description of himself in Acts 22:3, which in KJV reads, "I am verily a man which am a Jew," becomes in RSV simply "I am a Jew."

The many references to "Holy Ghost" in KJV, so unfortunate for children, are much more understandable as "Holy Spirit" in RSV. For instance, ". . . whoever speaketh against the Holy Ghost, it shall not be forgiven him," gives way to ". . . whoever speaks against the Holy Spirit will not be forgiven" (Matt. 12:32).

I Kings 11:22, which KJV renders "and he answered, Nothing how be it let me go in any wise," is restored to its original meaning in RSV, "and he said to him, 'Only let me go.'"

AT THE LAST SUPPER Jesus' words to his disciples, recorded in KJV as "Drink ye all of it," take on proper meaning in RSV as "Drink of it, all of you" (Matt. 26:27).

When God asks Cain in Elizabethan English, "Why are thou wroth?" (Gen. 4:6), the reader is slowed up and more than likely confused. How naturally simple the question sounds in RSV: "Why are you angry?"

A sentence that might well discourage family devotions appears in KJV of Philippians 4:14 as "Notwithstanding ye have well done, that ye did communicate with my affliction." RSV lets Paul say in today's language, "Yet it was kind of you to share my trouble."

Such changes, trivial though some of them may seem, add up to a book that brings God into the life of today — the "Revised Standard Version of the Holy Bible." Within its covers a family can find and comprehend the answers to their longings and needs.

DISCOVERY

Barbara True

Who sought the crystal chalice,
Their swords and sabres took;
But where the Holy Grail lay,
They never thought to look.
I found the cup of heaven
With no sabre by my side;
A refraction of its lip revealed
There was a light inside.
I found the crystal chalice,
Armed with but charity,
And it seemed as though the Holy Grail
Had been in search of me.

Library of the
UNION THEOLOGICAL SEMINARY
New York

This Should Be Read

March 26, 1952

Miss Olive O. Van Horn
Acting Secretary
National Committee to Repeal
the McCarran Act
2 Stone Street
New York 4, N.Y.

Dear Miss Van Horn:

This is to comply with your request, that we advise you of the pertinent facts, relating to the setting up of detention camps under the provisions of the Internal Security Act of 1950.

As you are probably aware, under section 103 of that act, the Attorney General is authorized whenever an emergency is declared by the President, to apprehend and detain persons "as to whom there is reasonable ground to believe, that such persons probably will engage in, or probably will conspire with others, to engage in acts of espionage or sabotage."

Responsibility for this detention program having been delegated to this bureau, we undertook a survey of facilities that might be available in the event of an emergency. We found that we would have great difficulty in obtaining suitable housing facilities if we waited until an emergency were declared, and the cost would reach upwards of $5,000 per person if new camps had to be constructed. We learned, however, that certain World War II Army and Air Force camps and former prisoner-of-war camps could be made available for this purpose and put in condition to receive any persons committed to us, at a fraction of the cos constructing accommodations de novo times of emergency. Also, the camps a able were deteriorating rapidly, and it therefore thought to be wise to prepar anticipate our possible needs by rehabil ing these surplus facilities, for use in event of war or an emergency. It thought to be good insurance.

In the Appropriations Act for the fi year ending June 30, 1952, $775,000 appropriated to the bureau for the activat and rehabilitation of six camps. It was tended that federal prison camps of appr mately 100 inmates each would be establ ed at selected locations to do necessary pair work. A sum of $300,000 of the t appropriation was allocated for mater needed to renovate and prepare the can for occupancy, and for minimum operati equipment, such as kitchen equipment, be and so forth. The remainder of the app priation was for personnel to operate camps ($300,000), a small inventory food, clothing, and supplies ($32,000), a maintenance and operating expenses, su as fuel, electricity, water, transportation, e

Under the appropriation, we have est lished prison camps, as authorized by ti 18, U.S.C. 4125, at the following locatio Florence, Arizona; Wickenburg, Arizon Avon Park, Florida; Allenwood, Penns vania; and El Reno, Oklahoma; and addition, plans are under way to establish similar work camp at Tule Lake, Calif.

The camps as now operated are simil to five others, which have been operated the bureau for many years. They permit to place in a relatively open environme prisoners who would otherwise be crowd in idleness in local jails. For example, t jails along the Southwest border have be seriously crowded with violators of the i migration laws. The camps at Florence a Wickenburg, Arizona, permit us to remo many of these aliens from jails, and pla them in a more healthy, normal camp e vironment.

It is unfortunate that the term "conce tration camps" has been used in connectio with these facilities, since it implies insti tions and procedures entirely foreign to o laws, democratic processes and methods treatment. If the need for their use as plac of detention ever arises, they will be co ducted humanely and strictly in keepi with the policies of the President and Co gress. Certainly, the steps taken to provi these standby facilities to meet the respon bilities that may be placed upon the depa ment by the Internal Security Act shou not be construed as any thing other than precautionary measure.

James V. Bennett
Director, United Stat
Department of Justic
Bureau of Prison

You're Only Young Once

HOOVER RUPERT

Dr. Dwight Large, university pastor at Ann Arbor, Michigan, nominates as his hero of World War II a young man from Canada, who was honored for absolute honesty. As the press told the story, this young Canadian soldier was present at the first Quebec conference, when leaders of the allied cause came together to make plans for wrapping up the war as quickly as possible. He had the duty to see that writing supplies were furnished the officers and other conferees, and that the rooms were cleaned up after the sessions. One morning, following the final session of the conference, he found a sheet of paper on the floor. He read it. On the paper had been written the alternative dates for D-Day, the number of troops, the assignment of ships, and the data on air cover. The young soldier reported to his officer that he had found the sheet of paper. Word was sent immediately to Washington and London. The answer came back in the affirmative, the paper was missing. One official reported his portfolio incomplete!

At the second Quebec conference a year later, this young man was called into the room before the international representatives of the Allies. He was honored because he had kept the greatest secret of the war. Only then were the details released by the press. For, when the top officials in Washington first heard of what had happened, that the young soldier had read the secret paper, they considered assignment to special duty, which would have removed him from all association until after the eventful D-Day. Finally, the decision was made by these authorities. They called the young man in and asked him just one question: "Knowing the importance of the information on the paper, will you give your word to keep it a secret and divulge it to no one?" He gave his word, left, and went about his regularly assigned duties. One year later he was honored for being honest!

I can see why Dr. Large places this young hero in nomination for the top hero of the war. He wasn't honored as were those who on land, sea, and in the air, performed feats of valorous heroism and sheer bravery. He was honored because he demonstrated that he possessed a vital and elemental virtue — integrity.

As a matter of fact, such awards are too few and far between. There are many who deserve such recognition. But I can understand why more awards are not made. It's for the same basic reason that crime is still news. Basic decency and ordinary honesty are still looked upon as the natural and normal accompaniment of life. You don't reward someone for being naturally honest. You punish him for being unnaturally dishonest. Integrity is still the basic normalcy. The flagrant violations of integrity on the national and international scene have not changed this fundamental concept of the demand for decency.

It must be tough for young people to see this, what with graft reigning apparently unmolested in places of high trust, with bribery and corruption being the rule of thumb that guides many who go scot-free of penalty for their dishonesty. But the young Christian always finds in Jesus the demand for absolute honesty in all relationships. The inspiration of his example and his spirit can well sustain even the most flattering.

shington Diary

EL W. IRWIN

: *two political parties* are being shaken erhaps awakened these days. The Re- ans, long shouting counsel to the crats to try a clean-up, have seen the spread into their own ranks. The for a moral revival manifested itself decided shift in controls at the conven- And now with this new liberal re- nce (as a start) the Republicans, look- he necessities and the opportunities in ace, might well seek to create, with statesmanlike elements of the Demo- a coalition to form a fairly hom- ous bi-partisan group to the essential of the nation, and this irrespective ho wins in November. One might sur- this a delicate task.

e die-hard Republican elements, that not be easily ameliorated just now, and die-hard Southern Democrats, who get ameliorated enough to renounce sition that for the future could offer an ster, could consolidate and make an rstandable demarkation in legislative s. Through every recent Congress, has been literally a tug-of-war of per- interests and prejudices. Patrick y in the Continental Congress was able eclare, "I am no longer a Virginian. I n American." (One might page Senator , D. Va.) on that manner of statesman- today.) We have not had a forthright party system of government long gh. We rather boast a sort of quad- instability — Democrats, Republicans, ecrats, and a Republican-Dixiecrat coa- n-group of selfish politicians.

ssibly, one might acknowledge that we even a fifth tribe in our legislative wig- , the lobbyists. Private industry, in e than 100 instances, paid more for its yists than the people pay their legis- s. Sen. Hayden, (D. Ariz.) checking on disturbing type of law-making, found 40 lobbyists collected over 50,000 dol- a year each, and others of the 525 reg- ed lobbyists ranked only a little below. ong the high spenders were the Ameri- Medical Association and the Committee Constitutional Government, whose head indicted for contempt of Congress. *The shington Post,* evidently irate over the fective political collaboration in the re- Congress, exclaimed, "It is hard to k of a more sterile Congress than the ty-second, which ended its labors with quabble over a pork barrel bill."

iquor Troubles Never Die. They don't n fade away.

he repeal of the prohibition amendment lently didn't bring us one discoverable d. For nearly 20 years, we have waited the pledges of the noble advocates of eal, to come true. The welkin rang in late twenties and the early thirties with promises of real temperance if only the 18th amendment were annulled. The saloon was to go; low-down bootlegging was to end and vast new sums were to flow into the treasury.

But today, out of the liquor swale, comes the cry for help. The bootleggers are upon them again, liquor men's profits are declining while 20,000 stills were running last year with a capacity of 677,000 gallons a day, much more than the legal industry could produce. One congressman, who had knifed prohibition and is now standing helpless in the dilemma, declared recently before the National Association of Alcoholic Beverage Importers, "We are headed right into another 'ignoble experiment'. The troubled congressman besides read his speech into the *Congressional Record.* Over against this, a multitude of Americans are today ready to declare, "Let prohibition come, anything is better than what we have. Let it be enforced by men more honorable than the higher ups of before."

The Federal revenue from liquor, that was to reach three to five billion dollars annually, reached only a total in 1951 of a little less than a billion and a half. "The bootlegger is upon us," cry the liquor men and the congressman. But was it not they who were to do the bootlegger in? The congressman continues, "The picture today is exactly the same picture that existed just before prohibition." He seems to see the storm again brewing. He should be warned it will strike.

There is something new in Washington — a Moslem mosque. It rises far out Massachusetts Avenue by the Rock Creek Bridge. Foreign embassies are scattered about the vicinity. Thailand Embassy is across the way, with its wood strips and stucco walls, and its booklet about its young king, about its ancient Buddhist temples, its Brahmin priests blessing the rawhide ropes to be used for catching wild elephants and its rice planting. Up along the park above the bridge is the Joaquin Miller log cabin that he papered with rejected manuscripts of poems and such.

For the new mosque, a fountained patio will stand in front, and wings on either side for Islamic Studies will complete the structure. The minaret of the mosque rises 150 feet with its inside spiral stairway. The muezzin is supposed to climb the stair daily, at dawn, noon, afternoon, sunset and night with that wailing summons that calls the Moslem to prayer, "La ilaha illa Allah Mohammedan Rasulu Allah;" But the muezzin will not climb the stair. To have had an elevator might have been religiously pardonable but the plan to sound the high call through a microphone up to a stationary loud speaker in the minaret might well sound too carnival-like for the bearded prophet Mohammed.

Massachusetts Ave. does not run exactly at right angles with the road to Mecca, so while the Islamic wings will front directly on the street, the mosque itself faces at an angle a little off true — but straight for Mecca.

ZIONS HERALD 125 YEARS AGO

August 1, 1827

The celebrated full length portrait of Gen. Washington, painted by Stuart at Philadelphia, has been recently disposed of by Mr. Standley, of Bond Street, to a Russian gentleman, for 1000 pounds. . . .

* * * *

Dr. Lieber's Swimming School opened on Monday morning. It is placed in the channel, near to the Mill Dam, and a boat is employed to convey the scholars to and from the school . . . Apartments are prepared for the scholars, in which they dress and undress. — While in the water, a belt is placed about the bodies, under the arms, attached to a rope and pole, by which the head and body are kept in the proper position in the water, while the pupil is learning the use of his limbs: this he will probably soon acquire, as he finds himself perfectly free from danger. The utmost order and decorum are observed; and an opportunity is now presented, under an able and accomplished instructor, for our children to acquire an art, which will put into their power not only to enjoy an exercise which is pleasant to itself and most salutary for health, but to guard them from many casualties, to which they may be exposed in life, from accidents in the water. Such an establishment has been much wanted in this city, surrounded as it is by the sea, and we hope it will meet with good encouragement. — *Boston Daily Adv.*

* * * *

Absurdity of the English laws. — To burn a house of which the criminal is tenant at will, is capital; but if he has a lease, it is only a misdemeanor. To wound cattle is a penal crime; to wound a man is only a misdemeanor. A comedian who performs in a theatre royal, is a reputed person; but if the same comedian plays the same character in a theatre which wants the stamp of royalty, he is a rogue and a vagabond. A gentleman of large property may hunt on the ground of a man of small property, while a man of small property may not hunt on his own ground. Peers and members of Parliament cannot be arrested for debt, *but their creditors may.* — *Lond. paper.*

Rural Firebreaks And Backfires

John Baxter Howes

As this article is being written, a number of state political delegations are waiting for voting directions from their delegation leaders. Some have been fully instructed by their state conventions; others are committed for one or more ballots, after which, they are released from convention instructions but are generally expected to follow the orders of the delegation leaders. Control is so thorough in many cases that the number of delegates from a state is significant only because it indicates the number of votes the delegation chairman can deliver.

This practice of controlling the votes of duly elected delegates, is to be deplored in any institution, but it is especially undesirable in an ecclesiastical body. I sat in an annual conference in 1951, and heard a presiding bishop rule that an annual conference cannot instruct its delegation to the General and Jurisdictional Conference. He explained that delegates must be free to vote without the incumbrance of instructions. He added that he was confident that the annual conference had elected delegates who were people of great conviction and high integrity, who would quite adequately represent the best interests of the conference without such instruction. But I saw the resident bishop of this same conference "go to pieces" one year, because none of his district superintendents was elected delegate to the General Conference. He declared it to be an insult to his episcopal judgment.

I was a delegate to the 1952 Northeastern Jurisdictional Conference. Since I was elected for my undivided efforts in the interests of the rural church, I immediately began to explore the possibility of electing a rural man to the office of bishop. I talked with delegates from nearly all of the annual conferences in the Jurisdiction. I did it for two reasons: I wanted to see a rural man in the Council of Bishops, and I wanted to check up on what I had long understood to be a general practice of pledged voting. Most of the delegates I approached said they would like to support a rural bishop, but they were tied up to their delegations to vote for other candidates — no one of whom was a rural man in any sense of the word. In view of the bishop's ruling about the instruction of delegates, these pledges were demanded not by the conference which elected the delegates, but by the delegation heads personally promoting their candidates.

Thus, we have the unhappy picture of delegates, both in political conventions and in great church conferences sitting and voting like automatons rather than like the free men we claim to be. There are always some delegates who refuse to "stay in line" despite pressures that are brought to bear upon them. But courage isn't one of the virtues you notice first among delegates.

There is a final resource in Methodist practice for bringing lone idealists into line. In the Northeastern Jurisdictional Conference before even the third episcopal vote had been reported, action was taken to prevent the secretary from reading the names of candidates receiving fewer than ten votes each. The expected effect of cutting off low numbers of ballots from the record was to "throw" votes to the leading contenders. "You want to put your vote where it will count most," they told me. And I answered that I intended to do just that. The man who jumps on the bandwagon of a "winner" experiences personal defeat, the minute he casts his ballot. The man who knows what he stands for and stands for it, win, lose or draw, goes home with victory in his soul.

I have seen tremendous pressure applied to influence voting and have seen deft parliamentary maneuvers introduced to produce a unanimous vote. The methods of securing the compliance of the members of a delegation are varied but direct. In politics, national or local, patronage is the effective club. Many delegations are kept in line by the simple expedient of threatening loss of jobs. Pressure on conference delegations is not so clear cut but it is still quite real. Even here appointments may be involved, since delegation leaders are usually also conference leaders. A noncomformist is seldom nominated for a denominational board membership, and the "cold shoulder" that can be given the rebel is a fearful and wonderful thing — if he is in any sense timid or afraid.

But those who dread being on the losing side cannot justify their lack of courage by saying that it "seemed the right thing to do since it looked as though he was going to be elected anyway." How many times have you heard that?

And whence this wretched passion for unanimity? I once voted a lone minority in an annual conference committee, and the chairman promptly called for a second vote "so John can make it unanimous." I never vote to make anything unanimous! What kind of strength and dependence is there in a man who will sacrifice a principle or conviction or even a preference for a triviality like "unanimity?"

The minority usually accepts the victory of the majority. Rarely is there a bolt of the organization by those who lose. Almost always the group remains intact. It seems unnecessary for anyone to go through the farce of pretending he didn't mean it in the first place.

The most highly prized fruit of democracy is the privilege of voting one's convictions freely and finally. Americans are supposed to disapprove of the meanin unanimous polling in certain foreign na al elections. Theodore Roosevelt once "It behooves us to remember that men never escape being governed. Either must govern themselves, or they must mit to being governed by others."

Vote not so you can congratulate a on winning the election, but so you can gratulate the nation or church on win the man!

Religious TV Course

New Haven, Conn. — An experime course in religious television will be gi next fall by Yale Divinity School. It is lieved to be the first course of its kind offered at a theological school. The co will be given in co-operation with N Haven's station WNHC-TV, and enrollin will be limited to 15 students in the out year. Dr. Liston Pope, dean, said the course was a "natural extension" of religious radio course the school has gi for the past six years.

The Rev. Everett C. Parker, lecturer radio and television at the school, will h the course, and be assisted by David Har production chief of the television stati

Lectures, seminars and actual laborat work in the station will be included in course, Mr. Parker said. Students will take part in regular programs telecast fr the station, but will do practice work in studios.

Studies undertaken in the course will clude the nature of communication of Christian faith with special emphasis television; the use of mass media by ph osophies opposed to Christianity; analysis audiences available to religious televisi and the subjects suitable for telecasting; elements of creative writing; program poli and planning in a local council of church and community analysis for ejective pr gramming.

Catholics Win Tax Aid

Ottawa — Roman Catholics in Yello knife, North West Territories, have w their claim for a share of corporation tax to support parochial schools. The N.W. Council approved a bill which compels corporations in Yellowknife to give part their taxes for separate schools unless th can certify that 100 per cent of their shar holders are public school supporters.

The bill requires corporation taxes to divided between public and parochial sch boards in direct proportion to the ordina assessment on properties. For example, 10 per cent of the municipality's total asse ment (other than corporations) were hel by parochial school supporters, the separat school board would be entitled to 10 pe cent of the school taxes paid by corporation

A Wide Circuit

. Reid

Tithe of the Cost of War

body — anywhere — wants war!" matically that may not be a one hun- ercent correct statement. But it is as true as any general statement can be. en those who, to our way of reason- em to be loading the war guns, in- We are making sure, by our readiness rength, that no one dare start a fight." etimes, in despair, one feels that there many opposing ideas and plans for g world peace as there are men and n working toward that goal. Yet, is some common denominator to most se suggestions. U.N. Secretary-Gen- Trygve Lie believes that "we must and use collective strength to discour- supress" any nation's armed aggres- that we must continually negotiate, te, and conciliate to reach peaceful nents that we must help poverty-rid- eoples to achieve a better life.

reme Court Justice William O. Doug- ppalled by U.S. spending of $52,000, 0 in one year for war preparation, ses that a tenth of that amount be to advance the "Point Four" program chnical assistance to underdeveloped — and thus "cure the world's ills and the tide of communism."

nks in the "peace alternatives" of odism's Commission on World Peace mend: U.S. effort in U.N. to abolish time compulsory military training where; such abolition a requirement U.N. membership; a timetable for col- freedom and development; and that ost of U.M.T. (to USA about $5,000,- 00 per year) be allocated to a technical nce program in underdeveloped areas. O. Frederick Nolde, the National cil of Churches' authority in this field, ive proposals as prerequisite to world : "We (the USA) must put our own in order" — eradicate corruption, rid lves of "scare progaganda." We must hat our military preparation does not oy our economy, and be sincere and in working for disarmament. "We recognize that our real enemy is to ound in human want. . . .in social de- ation. . . .in racial discrimination. . . . mperialistic pride," and we must give nical assistance in the name of humani- "We must cement friendly relations with ons and peoples" in order that "suspic- may give way to understanding and dence." We must cultivate in Amer- an attitude conducive to reconciliation Russia.

ul G. Hoffman, former head of E.C.A., ves that "peace can be won" if we can g about a change in the policy of the ian leaders." As alternative to achieving ge by war, hot or cold, Mr. Hoffman believes that the West (especially the U.S.A.) must use every means possible to assure Russia that peace is really wanted, and that no longer can the world be conquered by military aggression — "not even by knocking the free nations off one by one." Then, he adds, the U.S.A. must prove to the world that free society is — materially, morally, spiritually — better than any other form of society.

The common denominator here — the one hope for world peace — is in a united all-out effort to alleviate social and economic causes that lead to political revolt and eventual war. The task requires social imagination, sincere and complete dedication to human welfare, and the willingness to meet the economic cost of what is, in effect, a great missionary crusade into underdeveloped world areas.

Protests Non-Anglican Speakers

London — A petition protesting against the practice of allowing non-Anglicans to speak in St. Paul's Cathedral will be presented to the Convocation of Canterbury at its meeting in October.

Sponsored by Anglo-Catholics, the petition is said to have already been signed by some 2,000 Anglican priests. It will ask the rescinding of a 1943 regulation which provides that "it is legitimate to make use of a parish church for the holding of informal gatherings for united prayer on the part of Christian people."

"Such gatherings are greatly to be desired" the regulation states, "and at them ministers and members of other Christian communions may, with the bishop's permission, be invited to speak or to lead in prayer." Strong protests have been made by Anglo-Catholics during the past few months against the use of St. Paul's as a platform for "speakers who by their religious allegiances implicitly deny the Catholic faith of the Church of England."

Father Hugh Ross Williamson, an organizer of the protest movement, claims that it is supported by the Low Church clergy. He characterized the recent speaking appearance of Lady Megan Lloyd George, a Calvinistic Methodist, at St. Paul's as "stretching the regulation to the point of lunacy."

The general attitude of Free Church leaders to the petition was expressed by Dr. Leslie Cooke, secretary of the Congregational Union of England and Wales. "All Congregationalists will regret to hear of the petition," he said, "since Congregationalists hold the truly catholic doctrine of the Church and are grieved by any action which sharpens divisions among Christians and hinders the development of mutual understanding."

Dr. Cooke pointed out that no formal relationship exists between the Church of England and the Free Churches, and said that they were associated in the British and the World Councils of Churches "for mutual witness only and in these bodies by mutual covenant freely entered into by all parties concerned."

Zions Herald Filmed

Bridwell Library at Southern Methodist University has sponsored the microfilming of the first one hundred volumes of the ZIONS HERALD, published in Boston from 1823 through 1922. This original material was filmed by the University of Chicago Library, Department of Photographic Reproduction, from originals in exceptionally good condition owned by the publisher of ZIONS HERALD. Reflecting the religious, social and political condition of this period, particularly as certain portions of the Methodist Church were affected, this vast run would be a significant addition to the periodical holdings of many libraries.

The file consists of approximately 88,000 pages contained on 79 reels and requires 5,895 feet of film. Until November 1, 1952, subscriptions for the complete positive copy of 100 volumes are available at the rate of 10 cents per film foot ($589.50 for the complete run.) Subscriptions to sections of the film will be accepted at the rate of 12 cents per film foot. After November 1, 1952, subscriptions will be increased to 11 cents per film foot for the complete run, and to 13 cents per film foot for sections.

A list of missing issues and mutilated pages will be sent on request to those who are interested. Please send your subscriptions to: Decherd Turner, Jr., Bridwell Library, Southern Methodist University, Dallas 5, Texas.

Evangelizes Through Stamps

Melbourne, Australia — J. Donald Alderton, a 38-year-old gardener has merged his religious and philatelic interests in an unusual avocation that may soon take him to England and the United States. His off-hours specialty is the production of movie shorts on Bible subjects, illustrated by selections from the 150,000 stamps he has collected from all over the world in the past 16 years.

Mr. Alderton, a Seventh-day Adventist with a strong evangelistic bent, is hopeful that the 75 stamp-illustrated Bible films he has made, and the 20 more he has under way, may become the basis for a series of television "Bible Stamp Talks" in Great Britain and the U.S. "I once wanted to be a minister," he said, "but I didn't make the grade. So I decided to combine my interests, stamps and preaching, in a project that might reach people who normally don't go to church."

Colombian Situation

An interesting exchange of opinion from the Manchester (N. H.) Union

Attacks Alleged

To the Editors: — Speaking of tolerance and also of persecution in Non-Protestant countries, the following reports were recently published in ZIONS HERALD, an independent Methodist publication:

"PROTESTANT CHURCH ATTACKED — MADRID — A Protestant church in southwestern Spain has been attacked by a crowd of young people, according to reports. The Evangelical Church in Badajoz, Estremadura province, was pillaged, the reports said, by a mob of youngsters who assaulted the pastor's mother, destroyed Bibles and made off with a small amount of cash.

"Protestant sources said they did not believe the attack had any official sanction. The church had been closed down and its doors sealed last February 2nd by order of the provincial governor. No reason for the closure was given."

"ATTACK ON PROTESTANT CHAPEL — BOGOTA, COLOMBIA — Three persons were injured during worship services in a Protestant chapel when the building was stoned by a crowd of demonstrators led by a Roman Catholic priest, according to the Confederation of Protestant Churches in Colombia. Pastor Luis Quiroga, general secretary of the Confederation, said that a woman teacher and two other persons were struck by the stones and the chapel's window panes smashed. He said that the priest led the demonstrators into the chapel and ordered them to haul its benches and books into the street and burn them.

"Meanwhile, dispatches from Armenia, 100 miles west of Bogota, reported that a woman and a child had been shot in a similar attack on a Protestant church there. On March 24, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., reported that a Presbyterian church at Ibague, Colombia, had been stoned four days earlier by a crowd of children. On the same day, the Committee on Cooperation in Latin America of the Division of Foreign Missions, National Council of Churches, released a preliminary report on 23 cases of alleged persecution of Protestants in Colombia between Dec. 1st, 1951, and Feb. 15th, 1952.

"READER"
(Name Submitted)

Manchester.

Answer To Above

To the Editors: In your May 20 issue, a reader quotes the ZIONS HERALD, an independent Methodist publication: "Attack on Protestant chapel, Bogota, Colombia. Three persons were injured during worship services in a Protestant chapel when the building was stoned by a crew of demonstrators. Twenty-three cases of alleged persecution of Protestants in Colombia between Dec. 1, 1951 and Feb. 15, 1952."

It is my humble opinion that Jose Lopez of Bogota, Colombia answers that in *THE REGISTER* of April 6, 1952. "Insults to Our Lady common by proselyters, Bogota, Colombia. Particular venom toward the Blessed Virgin Mary and her devotees has been demonstrated by Protestant ministers and the Protestant minority in this country on many occasions in different places in this country. These attacks on statues of Mary and on Marian processions show that the widely publicized incident involving the stoning of a Protestant church by boys is by no means one-sided and may be in the nature of retaliation.

"Colombian Catholics deeply regret the publicity given the unfortunate instances of irresponsible violence and are anxious that a complete and honest picture of the situation be presented in the United States.

"Protestants have been attacked, and so have Catholics. In some cases the attacks upon both came from the same source — guerrilla and outlaw groups. Some individual Catholics have been responsible for immature and bigoted attacks, but more often the Protestant's trouble has come from public authorities who have found Protestant connections with revolutionary and guerrilla forces.

To get a good picture of the true situation, certain points should be kept in mind:

"1 — Colombia has been more than 99 per cent Catholic for four centuries. Its people resent proselytizing missioners who treat them as a backward, pagan band.

"2 — Most Protestant proselytizing is aggressive and vigorously anti-Catholi direct attack on the Catholic religion.

"3 — Some Protestant pastors and followers have been guilty of repeated tacks on Catholics.

"4 — The Colombia Constitution e lishes freedom of religion 'when this is contrary to Christian spirit or in violatio the law.' Protestant villifications have considered contrary to moral decency.

"5 — Protestant missionaries driven of other countries are concentrating efforts on Latin America.

"6 — Catholics have been blamed some violence that is actually the wor Leftist revolutionaries.

"7 — Protestants are known to have g help to opposition groups, even to gue bands.

"8 — Both government and ch authorities have at all times condemned violence against Protestants, and Protes ministers here have publicly recognized fact."

Continued on galley 10

As the Protestant author, John W. W puts it in "Our Good Neighbor Hurd (Bruce Publishing Co., Milwaukee, $2. "Good neighborliness requires mutual spect above everything else. (P. 12). is not missionary work. It is proselyti in its worst form. These missionaries more harm than good, even from a pu religious point of view, because they dep their 'converts' of the elaborate and sole ritual of the Catholic church, which have known all their lives, and give t no equivalent in return for it." (p.49) "sometimes wonders why the South Am can governments have not gathered up the missionaries by the scruff of their ne and deported them long ago." (p. 188)

"Our missionaries in South and Cen America are not developing friendship understanding. They are developing cord, misunderstanding and resentme (p. 64).

The conclusion might be: Do not voke anybody either by deed or word, cause a reaction is bound to happen could be unpleasant; if one is looking trouble, sooner or later it will come to h and that is most unfortunate.

"C
(Name submitt

Manchester.

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Prays At Olympics

HELSINKI — A prayer petitioning God "unite all nations in peace and harmo was offered by Archbishop Ilmari Johan Salomies, primate of the Finnish State Lu eran Church, at the formal ceremony op ing the Olympic Games.

The prayer, read by Archbishop omies in Latin, was as follows: "Almigl everlasting God, we are assembled here

te the great common festival of the , and turn to Thee in gratitude for ving guidance.

pray Thee to unite all nations of rld in peace and harmony. Teach us ard each other with understanding, ance and love across the frontiers ing us, without regard to language, es or religion. Help us so that differ- and hate may be overcome and that Vord, 'There shall be one fold and one rd,' shall be fulfilled.

ou seest men and women preparing he strength and enthusiasm of youth contest to gain the wreath of victory. them also, O Lord, to remain pure otless in the struggle of life, and to he everlasting crown of eternity. In ame of the Father, the Son and the Ghost. Amen."

in Prize Winner ures Pope Speeding

ESTE — A novel by Soviet writer Dim- remine, which pictures Pope Pius XII klessly driving an automobile through reets of Rome, won third honors in Stalin Prize" for 1952. Although the l was made in March, extracts from ook, "Storm over Rome," have just be- available.

the book, Pope Pius is depicted as g around in his own automobile, vio- all traffic rules and abusing policemen want to fine him. The Pope is charg- the course of the novel, with "organ- the brutal suppression of a revolution arved workers, rendered unemployed e decision of Wall Street, to close down alian factories and eliminate competi- to American products."

the same time, Mr. Eremine has it when the picture of Stalin appears on Grand Canal in Venice "a reverent hush nds upon the assembled multitude, h then bursts into an indescribable festation of joy."

dern Noah's Ark To l African Natives

CKSBURG, MISS. — A modern Noah's equipped for physical and spiritual re- ation work, will soon be on its way to ria. The war-surplus LSM, converted ocean-going use and the constructive of peace, is being loaded at a Missis- River landing 10 miles south of Vicks- . Its cargo will include tractors, farm hinery, and a complete sawmill for tam- the jungles of Africa for the benefit of .

G. LeTourneau, industrialist who has ed his talents and financial resources to service of religion, is sponsoring the r-day Ark. "Hungry natives will listen s about God," he says, "if we can show them a field of grain with a combine harvesting more in a day than they can eat in a year."

Mr. LeTourneau placed his plan before the State Department, which cleared it with the government of Liberia. He now has permission to carry out the plan as a demonstration of the Gospel and of American technology. A carefully chosen crew — "technical missionaries" as Mr. LeTourneau calls them — will make the voyage. The "Ark" will carry food and supplies for 20 people for a year.

Chaplains Get Bronze Star Awards

WASHINGTON, D.C. — Bronze star medal awards to ten Army chaplains were announced by the office of the chief of chaplains. All of the awards were for "heroism in action against an armed enemy" in the Korean theatre of war. Chaplains receiving the bronze star were:

Capt. Luther B. Salzgiver of El Reno, Okla., Lutheran; Capt. Kenneth G. Irwin of Trenton, N. J., Presbyterian U.S.A.; Maj. Oliver E. Porter of Newburg, Ore., Free Methodist; Maj. Thomas C. Koch of Danville, Ill., Roman Catholic; Lieut. Col. Ralph M. Reed of Rahway, N.J., Methodist.

Also, Capt. William B. Barrett of Pikeville, Ky., Protestant Episcopal; Capt. Jacob W. Beck of Redlands, Calif., Presbyterian U.S.A.; Maj. Ray D. Seals of Eureka Springs, Ark., Methodist; Capt. John A. Troxler of Decatur, Ala., Presbyterian U.S.A., and Maj. Willard B. Smith of Big Sandy, Tex., Methodist.

An oak leaf cluster to a previously-awarded bronze star also was given to Capt. James B. Allan of Lynchburg, Va., a Congregational Christian minister.

HB
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Opposes Gambling Casinos

ATHENS — Archbishop Spyridon of Athens, head of the Orthodox Church in Greece, has protested against a proposed law, which would legalize gambling casinos in three tourist centers of the country.

The interior ministry recently announced the framing of a new law to permit casinos at Loutraki, near Corinth, and on the islands of Rhodes and Corfu. Archbishop Spyridon said that "the operation of gambling casinos would lead to the corruption of Greeks."

Hobby In Cemeteries

DALLAS, TEX. — If you see a tall, white-maned Englishman poking around cemeteries the chances are that he is Dr. Herbert Lockyer. Wandering through cemeteries, and checking over and recording tombstone inscriptions, is one of Dr. Lockyer's hobbies. A Baptist clergyman, traveler and author, he was in Dallas for a series of lectures.

The hobby may sound a bit macabre, and suggest that Dr. Lockyer is a sort of depressive person. Not so; he is quite jolly. The cemetery visits are part of his research for a volume to appear soon called, "Epitaphs Grave and Gay."

Most of the research was done in England which, according to Dr. Lockyer, abounds in fascinating epitaphs. The minister says that Englishmen, in past centuries, seem to have had a philosophical view of death.

American epitaphs, Dr. Lockyer finds, "don't have the same dramatic approach. I don't suppose that Americans take time to approach the matter of death in a philosophic mood," he commented.

Dr. Lockyer's book will trace the beginning of epitaphs. It has sections on epitaphs that deal with marital affairs, epitaphs associated with the Christian faith, those in the catacombs of Rome and others dealing with sickness and disease.

Dr. Lockyer has been so busy, he never has given thought to what he would like to have as his own epitaph. Altogether, he has written about 45 books, and pamphlets in between constant lectures during the past sixteen years. Still another volume scheduled by the former Englishman, (he now lives in Oklahoma City, Okla.) is one to be called "The Art of Dying."

PERSONS

The Rev. and Mrs. Alan H. Moore of Wesley Church, Salem, Mass., announce the birth of their third son, Paul Stephen, July 14th at Salem Hospital. Grandparents are the Rev. and Mrs. William R. Nordos of Lynn, and Mr. and Mrs. Melvin W. Moore of East Providence, R. I.

Claimed by death on July 16th was Mrs. Dana Z. Grove of Summerdale, Alabama, mother of Mrs. Francis C. Wilson of Worcester, Mass., secretary of missionary education of the New England Conference Woman's Society of Christian Service and wife of the pastor of Epworth Methodist Church. Mrs. Grove, 69 years of age, was president of the Woman's Society of Christian Service of the Marlow Methodist Church, and for many years a teacher in its Sunday school. Her husband has been superintendent of the Marlow Sunday school for nearly 50 years, chairman of the board of stewards, and lay member of the Alabama Conference.

At the annual convention of Phi Theta Pi, International Commerce Fraternity, in Cleveland, Ohio, on July 26th, the Rev. Daniel D. Brox, superintendent of the Glens Falls District of The Methodist Church, received the honorary degree of Doctor of Laws from California College of Commerce. Listing the many pastorates and positions Dr. Brox has held, the citation stated: "It is evident that you have served long, faithfully, and effectively both in the ministry and the administrative field of The Methodist Church in America.

The Rev. Samuel T. Lippincott of 92 Winthrop Street, Taunton, Mass., died suddenly on July 15th in Chatham, Mass. Mr. Lippincott had been pastor of Calvary Methodist Church in Taunton since 1947. He is survived by his wife and two children, Haines Shepherd and Doris Marion (Mrs. Taylor Edward Miller.) Funeral services were held at the Calvary Church, and interment was in Forest Dale Cemetery, Malden.

Bishop John Wesley Lord announces the appointment of the Rev. Francis J. Mazzeo, recently returned from service in the army chaplaincy, to Robinson Memorial Church, Malden, Mass., which was left to be supplied at the session of the New England Conference in May. Mr. Mazzeo's new duties began July 20th. He was pastor at Gloucester, Prospect Street, and East Gloucester, Mass., when recalled to the chaplaincy in 1951.

Minister Wins Olympic Event

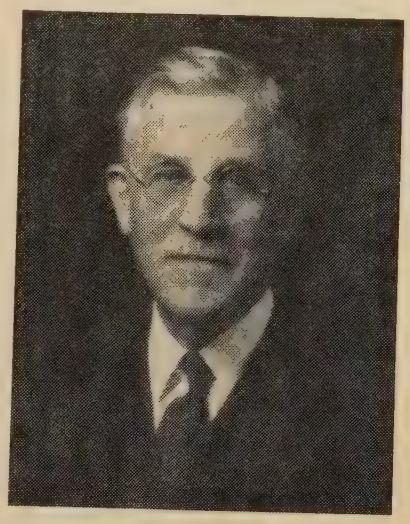
HELSINKI — A 26-year-old minister, the Rev. Robert E. Richards of La Verne, Cal., won the Olympic Games pole-vaulting championship with an Olympic record-breaking leap of 14 feet, 11.14 inches.

"I surely pray to God before every competition," he said, after his winning vault. "I don't ask Him to help me win, only to help me do my best. I know He helps me, but I am not the only one He helps."

Mr. Richards, a native of Champaign, Ill., is associate professor of philosophy and director of religious activities at La Verne College, a Church of the Brethren school.

Sam T. Emery

JOHN C. WINGETT



Sam Emery was the son of a Maine sea captain. When a young man, he came to Boston to seek his fortune. One of the first things he did after his arrival in Boston was to seek a church, and so began a life-time service to The Methodist Church he loved. Seeking "first the Kingdom of God" he was blessed in the early recognition of his ability by his employers and was soon attended by material success in business.

Successful as he was in his business connection, it may be truly said that the church and the kingdom were the supreme interests of his life. Some years ago, somebody wrote a book entitled, "The Last Puritan." Many times I have thought of Sam Emery as "the last Methodist" in a generation where so much of the true spirit of Methodism is gone.

For instance, in the church, he went well beyond the local situation. There were no reaches of the church that did not have his deep and lasting interest. He was ge to his local church almost to a faul this did not preclude an interest i affairs of the kingdom on the other s the earth. He was faithful not only t challenge of Methodism, its opportu and joys, but to its cautions and restric a characteristic not common in a d doubtful latitudes and tolerances.

His church honored him by making many times a delegate to the General ference. Here he was conscientious i attendance at committee meetings and sions. He was president of the Prea Aid Society, member of Deaconess Ho Corporation, member of Deaconess Aid ciety, trustee and lay leader of Ne Center Methodist Church, and membe the Boston Wesleyan Association, publi of ZIONS HERALD.

We have sometimes wondered wh our lay representation at our various ferences is rendering a service to our ch commensurate with its cost, due to a of familiarity with the purpose and cedures of the session. This certainly not true in the lay service that Mr. Em gave the various conferences of our chu He was more conversant with the prob and purposes of our Methodist Church t many of the clergy. This is indicative what the lay movement in our church be where the interest is both profound enlightened.

While Mr. Emery was what we call servative in his religious convictions, never attempted to place any restra upon his pastor, who might be inclined utter unseasoned thoughts from the pul He was loyal to all his pastors, even thou he might prefer the services of one o another. It could always be said of S Emery that he was loyal to his minis As lay leader in his local church, he ne attempted to direct his pastor; but in good plan the pastor might have, he co depend upon the loyal support of Mr. E ery. Any good word he heard about pastor in his community, he quickly sha it with him so that he might encour him.

As the son of a sea captain, he was fair weather church member. Good d and bad found him in all the services worship. We think of his greatest serv to the kingdom, while he was a member the Methodist Church in Newton Cent Mass. However, our First Methodist Chur in Everett, Mass. on his removal to New Center, presented him with a beautiful scr of appreciation for his faithful service as young man in this parish.

So lived a great Methodist layman a Christian. His memory should inspire more enlightened church membership a Christian consecration for every layman a pastor.

following is the list of guest preach-
eduled to speak at the Morgan Mem-
broadcast over Boston Station WVOM
at 8:10 a.m. for the first half of
t.

t 1 — The Rev. Carl W. Selmer,
aica Plain Lutheran Church.

t 4 — Dr. Wesley G. Huber, New
land Evangelistic Ass'n.

st 5 — The Rev. James A. Ford,
n, St. Augustine's African Orthodox
hedral, Cambridge.

st 6 — The Rev. Henry L. Gerner,
s' worker, Morgan Memorial Youth
Children's Center.

st 7 — The Rev. George W. Owen,
D., Interim Congregational Pastor,
le Park.

st 8 — The Rev. John K. Montgom-
Fiske Memorial Methodist Church,
ick.

st 11 — Morgan Memorial Fresh Air
mps Program.

st 12 — The Rev. James H. Burns,
aplain, Massachusetts General Hospital.

st 13 — The Rev. John J. Bryan,
rgan Memorial Church of All Nations.

st 14 — The Rev. J. Everett Bodge,
lcrest Congregational Church, Melrose.

st 15 — The Rev. C. A. Hempel, Un-
rsalist Church, South Acton.

e Rev. C. Clifford Sargent has been
inted pastor of Grace Church in Bang-
laine, effective September 1st. Mr. Sar-
will succeed the Rev. Ralph J. Barron,
is being transferred as of the same date
e North Iowa Conference, for appoint-
to a church within the bounds of that
erence.

e Rev. Ralph W. Decker, president of
ming Seminary, Kingston, Pa., will be
guest preacher at the 11 a.m. service at
ard-Epworth Methodist Church, Cam-
ge, Mass., on Sunday, August 3rd. He
speak on the subject "God's Require-
ts."

rsing Preview

e New England Deaconess Hospital's
ol of Nursing in Boston, is conducting
fth "Preview of Nursing" this week
47 girls from all parts of New England.
ce a year, this School of Nursing admits
ents. The incoming class of September,
, has been divided into two groups, and
ed to the school for a three-day session
from July 20th-26th. Applicants re-
a realistic first-hand introduction to
life of a student nurse two months be-
they are scheduled to report to their
class.

Episcopal Church Opens Bookstore

New York — Seabury Press, new official publishing house of the Protestant Episcopal Church, opened its first retail outlet recently. The bookstore began functioning in the headquarters building of the Church's National Council.

Officials of the publishing house, which was launched last Jan. 1st at Greenwich, Conn., said the retail store with its modern furnishings is intended to be a "model small church bookstore." A sales room for religious literature was formerly operated in the same location by an "order unit" under the direct control of the Church's National Council. The order unit will continue to handle mail requests for National Council and Seabury Press literature.

Houlton Couples' Club

— Photo by Gardner's Studio, Houlton, Me.

Elected officers of the newly organized young married couples' club called the "M and M Club" (Mr. and Mrs.) of the Methodist Church in Houlton, Mass., are (left to right): Mr. and Mrs. Harold Lycette, secretary-treasurers; Mr. and Mrs. Merle Henderson, vice-presidents; the Rev. Harold Rowley, pastor of the church, adviser; and Mrs. and Mr. Phil Howe, presidents.

Good Neighbor Program

A "Good Neighbor Program" is being held this summer at the Methodist Camp Ground, The Weirs, N. H. Vesper services are held each Sunday night at 7:30 p.m., with special events announced each week. Speakers for the remaining Sunday services will include:

August 3 — Dr. Claude Garrison of Columbus, Ohio, speaking on "Keeping Dreams Alive."

August 10 — The Rev. William R. Locke, High Point College, High Point, N. C.

August 17 — The Rev. Gordon S. Kennison of Everett, Mass., speaking on "Nothing else will do."

August 24 — The Rev. J. Rex Shepler of Lynn, Mass.

August 31 — The Rev. James Edward Doty of Lynn, Mass.

EVENTS

August speakers at the Broadway Temple Methodist Church in New York City will include: the Rev. Herbert Lambert; Bishop Herbert Welch, retired; Dr. Merrill C. Johnson, superintendent of the New York District of The Methodist Church; and the Rev. Harold E. Mayo, president of the New York Port Society.

The summer preaching program of the Wesley Methodist Church in Worcester, Mass., will continue through August with the following speakers: August 3rd — Dr. Joseph D. Piper, pastor of First Methodist Church in McKeesport, Penna.; August 10th — Dr. Bernard C. Clausen, television minister at large of Willoughby, Ohio; August 17th — Dr. Albert Buckner Coe, president of Mass. Congregational Conference and Missionary Society; August 24th — Dr. G. Ernest Thomas, chairman of spiritual life, Dept. of Evangelism, Nashville, Tenn.; and August 31st — Dr. Clausen.

Mrs. Doris R. Lynn of Honolulu, Hawaii, with her three children, Jock, David and Diane, is spending the summer with her parents, the Rev. and Mrs. Azariah F. Reimer of Brookline, Mass. She will also visit her four sisters and their families: Mrs. Bruno Matson, Lowell, Mass.; Mrs. Albert R. Christlieb, Manchester, N. H.; Mrs. Beverly Hitchings and Mrs. Ruth R. Stolloff, both of Greater New York. Mrs. Lynn's husband, Dr. John G. Lynn, had charge of the mental health of all the Hawaiian Islands, under the U. S. Government. He now has his practice as a psychiatrist in Honolulu.

The Rev. Charles D. Maurer, pastor of the Methodist church in Derry, N. H., was a patient at the New England Deaconess Hospital.

The 1953 session of the New England Southern Annual Conference will be held at Chatham, Mass. At a meeting of the Bureau of Conference Sessions on July 16th, the Rev. Stephen H. Smith, pastor of the Methodist churches of Chatham and So. Chatham, invited the conference for 1953. The invitation was unanimously accepted. This will mark the first time in the history of the conference that an annual conference session has been held at Chatham, and the first time a session has been held on Cape Cod since 1899.

"The Old Order Changeth"

(Continued from Page 5)

tive action and less pure individualism than pioneer society permitted, we are not justified in giving up our democratic heritage. But, on the other hand, we cannot hope in a living society to keep our heritage unmodified and unchanged over a long period of time. Only where there is death is there hope. Unless forms of organization and old social patterns are constantly dying, that new and better patterns may take their place, there is no hope, no progress, no stability, but only a fearful expectation of the judgment which awaits all social institutions which try to live too long.

A period in which social patterns are changing is never a comfortable one in which to live. Added to the confusion of clashing standards and of conflicting processes, is the emotional stress which results from insecurity and the despair which springs up when ancient landmarks are restroyed. Mighty empires which we thought impregnable are disintegrating.

Stalwart republics, cradled in democracy and nurtured in freedom, fear both for their inner integrity and for their national security. The revolution we are now experiencing involves the whole world. Our concern is a legitimate one. The republic our fathers fashioned here, and which until now has been unassailable, is the last citadel of freedom in a violent and autocratic world. If this experiment in democracy fails, the end of all we have valued in western civilization cannot be far off.

But, even so, is there reason for despair? We would be foolish to accept unnecessarily a verdict of defeat and utter confusion. Because some elements in yesterday's social pattern are gone, never to return, we are not justified in expecting a new dark age. Rather, let us say, "While there's death, there's hope!" As in an earthquake that which cannot be shaken will remain and can become the nucleus of a new order with truer ideals and better social organization than has been known in former times. . . .

Centuries ago the Psalmist wrote, "Except the Lord build the house, they labor in vain that build it." It was true then, it is true today. If evil, once established, could live forever; if institutions somehow good could keep better institutions from taking their place, we would indeed be in an intolerable situation. Not only is God unwilling to permit such an order but even man does not want to live in such a world. . .

God is building a better world for men and women to live in, and for little children to inherit. And ever, before the new can be built, the old must be torn down to make way for it. Revolution is always destructive, but the final result of revolution may be either good or bad, according to the leadership that directs it and the dreams which motivate it. It is true that "While there's death there's hope." It is equally true that only those who build with God can build for progress and for permanence.

Dr. Jones Plans Rural Mission Here

Brookline, Mass. — An evangelistic mission in rural New England from Sept. 11th to 17th was announced by Dr. E. Stanley Jones, internationally known evangelist and author. It will be sponsored by the New England Town and Country Church Commission.

Dr. Jones said that he hoped the mission, which will launch his fall and winter program of evangelistic campaigns across the country, would spark a nationwide movement to rekindle interest in evangelism in rural areas.

The New England mission will open at Lebanon, Conn., on Sept. 11th and go on to Great Barrington, Mass., the following day. Succeeding sessions will be held at Yarmouth, Me., on Sept. 14th; Sterling, Mass., on Sept. 15th; Lisbon, N. H., on Sept. 16th; Colchester, Vt., in the afternoon of Sept. 17th and Brandon, Vt., that evening.

Afternoon seminars for ministers and lay workers will be held to explain evangelistic visitation techniques and discuss plans for following up the mission, and Dr. Jones will preach at evening public services.

The rural mission was decided upon after a conference in which the evangelist expressed to Dr. Charles M. McConnell, president of the New England church commission, the opinion that rural areas hold the greatest opportunity for Christian churches today. He said that the "drive" characterizing the early growth of denominationalism, when the life of the community centered around the church, had been dissipated by changing economic conditions and urgently needs revival.

"The seeds of liberty which were sown in the early churches fostered the growth of freedom," Dr. Jones said. "The institution which, above all others, inspired the growth of character that made America strong was the town and country church. Each church felt its responsibility for lifting the life of the individual and the community and their combined efforts built schools, colleges, missions, churches, hospitals and orphanages. The rural church needs to be strong today if it is to do its part in re-establishing integrity and a high standard of morals in Am

During the past decade, Dr. Jone spent six months of each year in Indi other countries of the Orient, and the six months in the U.S. His American erary this year will take him to Neb New York, New Jersey, Maryland, homa, North Carolina, Michigan, Calif Arizona and the District of Columbia.

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Finds Dr. Carpenter 'Loya

Brooklyn, N.Y. — The State Depart has reaffirmed its refusal to issue a pas to Dr. J. Henry Carpenter, but said th action should not be considered a refle on the Brooklyn churchman's "loyalty integrity." The Department's stand wa vealed in a letter read at a meeting of Presbytery of Brooklyn-Nassau, which asked the government's reason for refu to permit Dr. Carpenter to visit the East.

Mrs. Ruth B. Shipley, chief of the port division, signed the letter. She "Refusal of a passport to Dr. Carpe should not be considered as a reflection his loyalty and integrity or a determina of any fact other than that his presence the Far East is considered undesirable this time." Mrs. Shipley indicated that Carpenter, who is executive secretary of Brooklyn division of the Protestant Cou of New York, might be allowed to m his trip "after conditions in that area come more tranquil."

The Presbytery, in a resolution, critic State Department press statements indi ing the types of persons who are bar from receiving passports on the ground those who are turned down are automa ally linked with subversives and other desirables. The resolution said that Presbytery was glad to have its own c fidence in Dr. Carpenter confirmed. T church group also voted to have its soc education and action committee investig the passport situation generally.

Dr. Carpenter addressed the meeting a deplored the passport refusal because statements he might have made "as a fr American citizen." He said he still has ceived no formal answer to his origi passport application. The church federati executive indicated he had no other pla to travel abroad this year, but would like go to Japan in the spring of 1953.

Bar Prayers For Pope

London — Chinese communist authori have ordered Roman Catholics of the Tin chow diocese, Fukien Province, to alter th prayers of the mass, the Vatican Radio r ported.

The station said that "the name of th Pope is to be omitted from the mass becaus according to the communists, a Chine must not pray for the holy father."

ıarrett Faculty

R, Del. — The Rev. Grant S. Shock-
stor of Whatcoat Methodist Church,
mer professor in Clark College and
on Theological Seminary, Atlanta,
visiting professor of religious edu-
n Garrett Biblical Institute, Evanston,
July 28-August 29th. Garrett is the
ical school of Northwestern Univer-
d Mr. Shockley will be the first Neg-
erve on its faculty.

Off Thy Holy Mantle"

Ehrensperger

thing new is stirring in India. Stu-
at Leonard, the union Theological
of the North, are talking of the min-
f common work, of the ministry of
that is done with the villager, in
the sacrament of common life is a
eality, and where the relationship is
nuing sermon in the church of every-
istence.

ng out of dissatisfaction with the
cy of so much that the church is do-
ith the feeling of stunted living that
panies the endless expounding and
at the minister is guilty of, the call
me to a new vocation, which will
the minister a worker along with his
in a country which needs the dem-
ion of the dignity of work with the
and which needs, also, the salutary
ce of the minister as a brother worker.
e is John; a member of the Syrian
h, which is one of the world's most
t Christian churches, and a church
as been in India since the second cen-
Here is John, who has had theology
ible and who, in a land of non-Chris-
eligions, has delved into Hinduism and
nmedanism; — he now proposes to
chicken-raising minister.

e is Dayanand, school teacher and
warden, who found that living with
and understanding them was the most
ve way to preach to them; here is
and, asking whether he should not
vith the Telegu sweepers of Jabalpur,
hare their hazardous life with them, if
truly to minister to their needs spirit-

e is Abraham, trained doctor and the-
al graduate, going out with three
students to form an ashram, where
will live six days of the working week
men and women, praying with them,
g them as they work. And on the
h day — they will lay down their
to kneel before the God, who has
d with them all the week, and wor-
Him in the happiness of social rela-
ip, that public worship alone can
and which Indians love.

e is Thomas, going to the Agricultural
ite to know about soil and the rotation
ps, so that he can sow and tend, cut
and harvest with his fellowmen, as he speaks of their condition as they work together.

Here, indeed, is something new in the church in India, and yet something that has been evident in the experience of many of the men and women who have worked close to the people whom they have come to serve. Various village schemes tried out by the churches through missionary and Indian workers, have all recognized this need of relationship in work, this new sense of comradeship, that Christianity might bring, if it is to proclaim a gospel of brotherhood and stand against the caste system and division of labor that it has condemned in this country.

Nor has the idea been without its prophets and pioneers. No one aware of the Christian church in India has failed to hear of the witness of Richard Keithan at Gandhigram in South India. Here is an ashram, a community of workers, that is preaching by living, the example of which, in spite of lack of appreciation, is becoming something more than an isolated protest experiment. The old stigma of white *sahib* is gone from Gandhigram, because it was never there. The Weiss village projects in the United Provinces have also been creating new patterns, and the Patterson triune village set-ups in the Hyderabad region have been in the right direction.

Perhaps the success of the women missionaries of the church in the villages of India, as exemplified by Helen Fehr in Jugdalpur, has been due to the identification they have made with the work of the village. They have lived with men and women not as missionaries, but as fellow workers, spinning, weaving, making rope, molding tiles, and planting and harvesting garden products. Consequently there is less of a gap to bridge between the living standard of the Westerner and the Indian, less of a gap to bridge between the professed commonalty heard on Sundays from the pulpit and the lived reality in the work-a-day world of the village.

Nor has this movement for working ministry with the people had its incentive from the USSR or China where it is being forced on the minister whether he likes it or not. The fleeing missionaries from China, who have paused to acclimatize themselves in the traditional Americanized church of India, have all told the same story — the minister must be a worker with the other workers. His priestly duties must be a part of a total pattern, which takes in a greater job than he ever had before. It is certain to make him pass around his other duties. It may be the beginning of the breaking down of professionalism in the ministry for a revival of the priesthood of all believers. Certainly, it has been an admirable accomplishment in the Friends' work in India, and it seems right and proper to the young men and women of new India. It is just possible that in the ashram movement, as well as in the minister-as-worker movement, the new strategy for Christian missions may be found for India. At least, it is obvious that in a country where the masses are in rural situations and where the Christian gospel has the best chance of rootage, something more than American urban methods of church work must be found. Something more! Yes, something as basic as a whole new concept of the ministry and the church. Nothing more distinct from Hindu or Muslim priestly and temple traditions could be found than this approach. It might make the church a reality and a living organism that would persist through the coming social revolution.

"In discovering your rainbow, you have the clue to your shadow. It is always the reverse of your shadow."

* * * *

"An Autobiography of Prayer,"
Albert E. Day,
Harper and Brothers, New York

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Approve British Office

London — Setting up of a British office of the World Methodist Council was approved by the Methodist Conference of Great Britain at its annual meeting held at Preston, Lancashire.

The conference elected the Rev. Walter J. Noble, former secretary of the Methodist Missionary Society, as president of the British Section of the World Methodist Council in place of the late Dr. Wilbert F. Howard of Birmingham.

Also approved was the establishment of a world Methodist center at Oxford, for the convenience of Methodist visitors to Great Britain.

1952

SUMMER PROGRAM
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MRS. DELLA HART MACOMBER,
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SUNDAY VESPERS
Four o'clock

AUGUST 3 — THE REV. WILLIAM J. OGLE

AUGUST 10 — THE REV. WILLIS P. MILLER

AUGUST 17 — THE REV. HARRY B. HILL

NINETY-FOURTH
CAMP MEETING AND ASSEMBLY

Presiding
THE REV. ARCHIVER J. STRAIT
Song Leader
THE REV. ROBERT W. MEIKLE

SUNDAY, AUGUST 24
THE REV. ARCHIVER J. STRAIT
10:30 A. M.
THE REV. JOHN SNOOK, JR.
4:00 P. M.
THE REV. JOHN SNOOK, JR.
7:00 P. M.

PREACHING MISSION
by
THE REV. JAMES E. DOTY
Monday through Friday Evenings
7:30 p.m.

WOMEN'S DAY
Thursday, August 28 — 10:00 a.m.
[Program to be announced]

SUNDAY, AUGUST 31
THE REV. DANIEL H. HAWVER, D.D.
10:30 A. M.
THE REV. BERNARD C. CLAUSEN, D.D.
4:00 P. M.
THE REV. BERNARD C. CLAUSEN, D.D.
7:00 P. M.

Restaurant on the Camp Ground will be open for meals at reasonable prices during Camp Meeting Week.

C. Liona McLean

AZARIAH F. REIMER

In the passing of Miss C. Liona McLean into the larger life, on July 16th, the Church in Beverly, Mass., lost one of its most devoted and useful members.

Miss McLean was a girl of twelve just forty years ago, when she joined the Beverly Church. She was soon distinguished among the youth for her leadership in Sunday School and other church activities. As she came to maturity, her devotion to the church soon placed her in a forefront place. In that period of intense struggle for a new sanctuary, when the loyalty of many failed, her steadfast faith and influence contributed much toward ultimate success and victory.

For a number of years, until a fatal malady made it impossible, she was the chosen lay leader in the Annual Conference. Her shining character, her natural leadership, linked with her modest disposition, rendered her much beloved and an example for all who knew her. A large place is left in the Beverly Church by her passing, which cannot easily be filled.

'Stick It Out'

Boston University's second annual institute of ecumenical administration, which was held from July 7th-26th, has driven home to the minister-students who have attended it from many churches throughout the country at least one great lesson, according to Dean Walter G. Muelder of the school of theology: "Stick It Out: If your church cannot fill a need in your community, if you cannot help all those you wish to help, don't pull out. Find the agency that can help those people, and co-operate with it."

This is a significant lesson, with its importance coming to recognition only in recent years, Dean Muelder stated in a review of this summer's work in the unique ecumenical institute. "Until recently, a minister tended to feel his church a separate unit in his town or city. Now we know that churches must work closely with other churches, and with social agencies," he said.

At the base of this growing philosophy of co-operation is the underlying tenet of Christianity that everyone deserves to be and must be administered to by the church, the Dean stated. The means toward this end require close co-operation between churches and across denominational lines.

"From this attitude grows other fruitful actions," Dean Muelder declared. "We now have the co-operative machinery, for instance, which allows us to determine which churches can best serve the fast-growing suburbs of cities. In this way we avoid a lot of expensive duplication of missionary effort, and we meet the needs of the people in a democratic, self-chosen and self-edu way." The result of this kind of co-o tion between churches may be a comm type church in one community whi supported by the Baptist denomin while a neighboring community may a similar church supported by a Meth Congregational, or any other of severa nominations, the Dean explained.

At University Of Southern California

Dr. Donald T. Rowlingson, professo New Testament literature at Boston versity, is teaching a special course at University of Southern California this mer for the Danforth Foundation, Inc St. Louis.

Dr. Rowlingson's subject, "The Conte orary View of the Bible," has attracted college and high school teachers from states. The 14 men and 10 women of eral Protestant faiths — Baptist, Metho Lutheran, Episcopalian, Presbyterian, M nonite Brethren and Christian Science — ceived special summer scholarships from Danforth Foundation to attend South California for six weeks.

The Danforth Foundation, established William Danforth, chairman of the bo of The Purina Co., St. Louis, gave each the 24 teachers $268 to cover tuition, bo and room. Winners of the summer scho ships paid their own transportation to Angeles from Oklahoma, Minnesota, No Carolina, Missouri, Kansas, Kentucky, bama, Washington, Nebraska, Iowa, N Mexico and cities throughout Califor Similar Danforth programs are being c ducted at Southern Methodist Univers the University of North Carolina and Un Theological Seminary.

Statements On Liquor

NEW HAVEN, CONN. — Twenty-eight ligous bodies in the United States, wit membership of 34,000,000, have m official statements advising total abstine or moderation and self-control in the use alcoholic beverages.

Ernest A. Shepherd, director of the di ion on alcoholism of the New Hampsh Department of Health, told students atte ing Yale University's summer session alcohol studies, that a recent survey sh an increase in the number of the natio religious groups which have made p nouncements concerning alcohol.

Religious bodies representing 3,159 persons, he said, make abstinence a vo tary matter. Other groups represent 5,051,000 make abstinence voluntary urge it, while groups with a total of 21,1 000 members require abstinence as a c dition of membership.

ıeapolis Conservatism

ıEAPOLIS, MINN. — Religious tradi-
n, orthodoxy and conservatism dom-
early all Protestant bodies is the twin
rea, according to a survey conducted
University of Minnesota.

Rev. George S. Siudy, Jr., Minneap-
ongregationalist pastor, who headed
dy, said that the orthodox also were
st among the region's Jewish pop-
. He said the survey showed Luth-
o be nearly twice as numerous here,
tionally, as they are nationally, while
Catholics are nearly 20 per cent
r locally than in the nation as a
Church membership is 62.3 per cent
area, as compared to 57 per cent
ally.

Siudy said that "no force to liberalize
cial conservatism of twin cities relig-
eoples appears on the horizon." "Con-
ionalists, Episcopalians, Presbyterians
a privileged class, socially and econ-
lly," he observed. "Minneapolis is a
center of opposition to such agencies
socially-liberal Congregational coun-
social action. The middle and lower
are heavily Lutheran. Among Luth-
there are mild social stirrings, but not
enough to pin great expectations on."

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Political 'Errors'

NEW YORK — Six errors Protestants most commonly make in their approach to politics are analyzed in a special summer issue of *Christianity and Society,* published by Christian Action, a national organization formed recently to apply Christian faith to concrete political problems.

The entire special edition is devoted to major issues involved in the 1952 national elections. "Pitfalls of Political Protestants," written by the Rev. David Burgess, executive secretary of the Georgia State Industrial Union Council, C.I.O., lists "the six most common errors" as:

Believing that democracy automatically leads to political harmony; judging a candidate for public office by his personality rather than his position on crucial isses; believing that the existing political structure is "the will of God;" thinking that corruption is the result of politicians being too long in power rather than the result of narrow interests influencing government officials and agencies — and legislation — in their own behalf; believing that coercion by law is always less desirable than voluntary agreement in working for social justice; and unwillingness to accept as equal participants in the community the "new and emerging" groups in American life.

Twin Area Calendar

(Boston and New York Areas)

July 6-August 31 — Good neighbor program, Methodist Camp Ground, the Weirs, N. H.

July 27-August 2 — Third camp session, Camp Aldersgate, North Scituate, R. I.

July 27-August 3 — Summer assembly and Christian service institute, Willimantic, Conn.

July 27-August 3 — Jacksonville (Me.) camp meeting.

August 1 — Board of Evangelism of The Methodist Church meeting at 740 Rush Street, Chicago.

August 8-10 — Woman's Society weekend, Camp Aldersgate.

August 10-17 — Young adult retreat, Camp Aldersgate.

August 15-29 — Third World Conference on Faith and Order, Lund, Sweden.

August 17-24 — Ninetieth annual session, Hedding Camp Meeting, Hedding, N.H.

Sept. 1-5 — Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnipesaukee, New Hampshire.

September 12-13 — Church school worker's conference, Camp Aldersgate.

September 20 — Annual laymen's rally, Camp Aldersgate.

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— To be published in August.

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